THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. IV. No. 41. NEW-YORK, SATURDAY, DECEMBER 27, 1834. Whole Number, 197.

For the Churchman.

Christmas Hymn.

Thou, who once an infant stranger,
Honor'd this auspicious morn,
Thou, who in Judea's manger,
Wert this day of woman born.

Thou, whom wondering sages offer'd
Costly gifts, and incense sweet,
Take our homage, humbly proffer'd,
Grateful kneeling at thy feet.

Thou, whose path, a star of glory
Gladly hasted to reveal,
Herald of salvation's story,
Touch our hearts with equal zeal.

Thou, at whose approach was given
Welcome from the angels' lyre,
Teach our souls that song of heaven,
Ere we join their tuneful choir.

L. H. S.

THE CHURCHMAN.

HISTORY OF CHINA.

China has ever been an object of so great curiosity, and is, at the present time, particularly exciting so extensive an interest, that a new and authentic history respecting it will doubtless be well received. Mr. Gutzlaff's we believe to be a work of this kind. From remarks which we have heard made, it seems not amiss to caution the reader against confounding the work of which we speak with the Journal in China, by the same author, or with some similar work by Mr. Abeel, which has also been recently published. The present volumes, as we have said, purport to be a complete history of China, and from the reputed ability of the author, and his favorable opportunities, may, we suppose, be regarded as authentic. We have not yet found time to peruse the whole, but from one of the preliminary dissertations we offer a few extracts which throw light on the present state of society in that highly interesting country.

One gratifying reflection presents itself in regard to the public interest which is now testified in behalf of China. This country, and others of similar resources, have ever presented strong attractions to more powerful and civilized nations. And in what light have they been regarded? As the theatre on which the warrior could achieve glory, or the merchant gratify his cupidity. But in what light do we now regard them? The spring of our curiosity is the desire, not to shed their blood, nor to rob them of their wealth, but to impart to them of the waters of life. We have that to communicate which will make them happy: we have that which has filled us with joy, and we wish them to receive of our fulness. It is a statement, not more humiliating than true, that for the first time in the history of the world a foreign country is become the object of a truly enlightened and benevolent curiosity. Hitherto the spirit of cupidity, breathing wars and desolations, has taken the lead, and Christianity has followed in their train to mitigate their horrors and remove their curses. Now Christianity gives the first impulse, awakens the desire of discovery, prepares to pour on the regions of darkness and death the light of love and peace and truth, and thus opens the way for an enlarged and permanent commerce, in which the interchange of the commodities of life is made subservient to a nobler reciprocity in the affections of the heart. Let the Gospel have free course, and will it not raise man to the dignity of man? Is it not the true key to his nature? Will it not develop his powers, and direct them to their right end? Such is the spirit of missions; and whether it carries relief into an almshouse or a prison at home, or dispels the darkness of idolatry in a pagan land, it appeals to you, reader, as MAN, for sympathy and co-operation. Speed the time in which every enterprise shall be begun, continued, and ended, in the spirit of "Glory to God in the highest, peace on earth, good will to men!"

MARRIAGES, DEATHS, ETC.

Their marriages are indissoluble. The parents consult respecting the proposed connexion, without regard to the mutual affection of the parties. An old woman concludes the match; the bride is brought in a sedan-chair to her husband, who has perhaps never seen her before; they drink wine out of each other's cups; and are thenceforth man and wife. As the husband has paid a certain sum for his bride, he considers her as his property. Infanticide, of which the husbands are the only perpetrators, is not uncommon; but female children only are murdered, and these immediately after their birth. This horrible crime meets with no punishment from the laws of the country; a father being the sovereign lord of his children, he may extinguish life whenever he perceives, or pretends, that a prolongation of it would only aggravate the sufferings of his offspring.

In the exercise of filial piety the Chinese excel. This, in fact, is the great basis upon which their philosophers erected their whole system of politics, the foundation of a well regulated society. We are, however, no very enthusiastic admirers of Chinese filial piety. As long as a child is commanded to honor father and mother, to serve them till death calls them away, we think highly of the commandment; but, when children are required to pay divine honors to the manes of their ancestors, we regard such a veneration as idolatrous, and repugnant to the law of God, the supreme author of our lives. Yet, such are the injunctions of the Chinese philosophers, which are, alas! too rigidly followed up.

The Chinese having no hope beyond the grave, run into excess in thus mourning for the death of near relations. Every part of the ceremonial is exactly regulated; even the period, manner, and degree of the mourner's grief being duly prescribed. The corpse, being dressed in warm clothes, is deposited in a substantial coffin, and kept for several days above ground, while the survivors express their measured grief by gesture, dishevelled hair, sack-cloth, and mournful silence. When a lucky spot has been selected for the grave, the corpse is consigned to the bosom of our universal mother, earth. Building a tomb in the form of a horse-shoe, they inscribe thereon the name of the deceased, erect a tablet to his memory in the hall of his ancestors, and repair annually to the graves, in order to prostrate themselves before the manes, and to offer victuals to those hungry spirits. In the temples, divine honors are paid to their memory. To supply their full wants in the other world, they burn gilt paper, paper chariots and houses, with every necessary article of furniture, which are supposed to be changed in the other world into real utensils; while the gilt paper, when burnt to ashes, becomes so much ready money. The greater the personage, the more protracted is the mourning; the emperor mourns three years for his parent, and every good subject follows his august example. Mandarins resign their office during this period of affliction, literati avoid entering the examinations, the common people abstain for some time from their labor. Would not the belief in the Saviour of mankind, as him who shall raise the dead, abolish these useless lamentations?

CHINESE LANGUAGE.

Nothing has so much puzzled the learned world in Europe, as the Chinese language. To express so many ideas as arise in the mind of man, by 1,445 intonated monosyllables—to substitute a distinct character for a simple alphabet, seems undoubtedly a gigantic effort of human genius. But the Chinese have effected what we might have deemed impossible. They have 487 distinct monosyllables, which they increase to the above stated number of sounds by five different intonations. This, however, is only applicable to the mandarin dialect; every province, every district, has its peculiar *patois*, in which the number of sounds and intonations varies. Wherever mistake might arise from the similarity of sounds, they combine two monosyllables, which thus express one idea. Yet, notwithstanding all these helps, great ambiguity remains, and even the natives must often have recourse to writing, in order to make themselves understood, as it requires a well accustomed ear to catch all the ideas, when fluently expressed. Hence the difficulty which foreigners experience in acquiring this curious language, and in conversing intelligibly. The characters, which amount to about 14,000, are composed of 216 radicals, which express the most simple ideas. There is a copiousness in this mode of writing which no alphabetical language can imitate; but at the same time it is tiresome to wade through the mazes of so many characters which represent no sound, of which the signification is not often multifarious, and changed by position. If all the characters were always written alike, there would be less difficulty in acquiring a due knowledge of them; but the form frequently changes, and the running hand deviates entirely from the correct form of the character. Some have traced these characters from the Egyptian hieroglyphics; but it is pretty evident that the Chinese have created a peculiar mode of writing for themselves, without adopting any foreign system.

Strictly speaking, the Chinese language has no grammar, the mutual relation of words is pointed out by their respective positions. Gender, number, case, tenses, moods, &c., are expressed by particles which either precede or follow the verb. But this arrangement differs so widely from ours, that a literal translation from English into Chinese is perfectly unintelligible. The Chinese language has more peculiarities than perhaps any other known. Its syntax is very artificially arranged; a good style measures the sentence to produce a rythmus, which is exceedingly pleasing to the Chinese ear. Terse phrases, continual antitheses, not unlike the productions of some French writers, are considered the highest beauties. The Chinese prize a pointed expression more highly than a well conceived thought.

The above remarks will show plainly that the nature of the language renders obscurity unavoidable. None of the Chinese standard works can be understood without a commentary; which is certainly a material defect. The conversational style differs widely from the written one, the former dispensing a great deal with all the auxiliary particles. Many expressions, however, which appear to a foreigner very obscure, are plain to a Chinese, who is led from his childhood to think in this peculiar way. It ought also to be remembered that the Chinese thoughts are stereotyped; that scarcely any modern author hazards a single idea which is not contained in the classics, or in some work of the ancients; so that, by a simple reference to these, he can be easily understood, even if he expresses himself indistinctly. By these sweeping remarks, we wish by no means to intimate that the Chinese language is a meagre skeleton; on the contrary, we fully admit that it is one of the most copious languages in the world.

To teach the language is the sole object of the many myriads of schools in China. A pupil studies nothing but the language; if he can read fluently, write elegantly, and make poetry, he is an accomplished scholar. When a boy enters the school, he learns at first the sounds of the characters by heart, without knowing their meaning, for the language spoken by the people differs from the language of books; he then traces them upon paper, and after having continued this course for a few years, the meaning is explained to him in the common dialect. The classics, which are read and learned by heart from beginning to end, treat of filial piety and political economy, so that China must always abound in dutiful children and excellent governors.

LITERATURE.

Chinese literature is very rich. There are few subjects in the wide range of the sciences, upon which we do not meet with a Chinese work. Many of the books are truly excellent, and will be noticed in due time; as far as their own history, philosophy, polity, and poetry, are concerned, they may furnish us with very valuable hints; but their works upon natural history, geography, chemistry, &c., are very defective, and often childish. We may easily conceive in what state the sciences must be, when there exist no good scientific works to teach them. Their so much boasted knowledge of astronomy is confined to very few persons, and even these understand it very imperfectly. Medicine is very generally studied, and the number of doctors is as large in China as in any other country in the world. Their physicians, though very expert in prognosticating diseases by feeling the pulse, know nothing of anatomy. Moreover, they treat all diseases upon the supposition that the body is composed of the five elements, water, fire, metal, wood, and earth, which, by losing their due equilibrium, are the causes of all complaints. This theory gives rise to a great many serious practical errors. When we see in Europe the press teeming with new publications, we ought rather to be astonished, that among 367 millions of men, there is not one original writer, nor has there been any for many centuries. The essays of successful literary candidates are almost the only new publications which see the light, and these contain nothing but what many millions before them have written under similar circumstances. We mourn over the mental lethargy of China, and wish earnestly that some benevolent and persevering foreigners would take the lead in enlightening this vast nation.

RELIGION.

The Chinese are remarkable for their indifference in regard to all religions. The Confucian school does not deny the existence of a Supreme Being, but neither defines this fundamental article of every rational creed, nor inculcates the necessity of worshipping the only God. In all other classics, we do not even find a hint on the creation of the world; every thing is produced by the reciprocal operation of the male and female principles—Yang Yin; heaven operates, earth produces. In vain do we look for the consoling doctrine of the immortality of the soul; Confucius's speculations do not extend beyond the grave. He inculcates polytheism, by enjoining the worship of heaven and earth, the spirits of hills, rivers, winds and fire; in fact, all nature, excepting nature's omnipotent God. His doctrines, called in Chinese, Joo-keasu, the religion of scholars, is the orthodox creed of the state. To the founder, divine honor is paid by all his followers, who are not very scrupulous in worshipping one idol more or less, and have long maintained the most absurd pantheism.

The sect of Taou, which has for its founder a contemporary of Confucius, Laou-tsze, or Laoukeun, is more mystical in its tenets than any of the three. Theirs, however, is not a popular belief. They are gross idolaters. To enumerate *all* their idols would be a very difficult task; we only mention San-tsing, the three pure ones; Shang-te, or Yuh Hwang, the supreme august one; Pih-te, the northern emperor, &c. Laoukeun's work, the Taou-tih-king, is still extant. We meet in it the vestiges of adulterated truth, the Trinity, Logos, immortality, &c. The Taou priests think themselves possessed of the liquor of immortality, and pretend to understand alchymy; but they die like all other mortals, and are, notwithstanding their art, generally very poor.

The two foregoing superstitions are indigenous; but China has added to its numberless absurdities Buddhism. This foreign creed has gained more followers than either of the preceding. Myriads of idols, which only the hot-brained fancy of Hindoos could create, have been imported into China. With them, Buddha, Kwan-yin, the goddess of mercy, and Teenhow, the queen of heaven, hold the highest rank. The Buddhists are not very particular respecting the objects of their worship; to them every other religion is the same, except that they consider their own the best, because it teaches the best method to pass through the numerous changes of the metempsychosis, till the devout worshipper arrives at the consummation of bliss—annihilation. Buddhist priests are very much despised, though they manage to maintain themselves by the credulity of the people, by reading masses, saying prayers, begging, &c.

Moreover, there are many thousand Mohammedans in China, who are neither zealous in the propagation of their doctrines, nor over strict in the observance of their religion. The Roman Catholic Christians were once very numerous; and even at present, we are told that they amount to 600,000. We find, besides, many brotherhoods and secret associations, amongst which the Teen-te-hwuy, or Triad society, is the most formidable. This fraternity, which is now widely spread, aims at nothing less than the subversion of the present Tartar dynasty.

SYMBOLS.

To lessen the cares of government, he associated Yu with himself upon the throne. Anxious to fulfil his duty toward the invisible powers, he appointed a minister to officiate at the sacrifices offered to heaven, earth, and the imperial ancestors. If Shun was so wise a prince, we doubt the veracity of his falling into so gross idolatry as worshipping the material heaven and earth. It was his wish to make the most practical doctrines known to all the people, and therefore they were repeated in songs, and thus learnt from early infancy. Considering his ministers as his feet and hands, he was particularly anxious that the executors of his commands should be trustworthy and zealous. To remind them of their duty, he pointed out to them the symbols in their robes of state. Some had a sun, moon, and stars embroidered upon them; "This," he said, "points out the knowledge of which we ought to be possessed, in order to rule well. The mountains indicate the constancy and firmness of which we stand in need; the dragon denotes that we ought to use every means to inspire the people with virtue; the beauty and variety of the colors of a pheasant remind us of the good example we ought to give, by practising the various virtues. In the upper robe, we behold six different kinds of embroidery, which are to remind us of the virtues to be engraven in our breast. The vase, which we are used to see in the hall of the ancestors, is a symbol of obedience and of filial piety; the aquatic herb is a symbol of purity and disinterestedness; the fire, of zeal and love for virtue; the rice, of the plenty which we ought to procure for the people; the hatchet is a symbol of justice in the punishment of vice; and the dresses Foo and Fuh, are symbols of the discernment which we ought to have of good and evil."

From Bingham's Christian Antiquities.

CHRISTMAS AMONG THE PRIMITIVE CHRISTIANS.

As to the manner of keeping this festival, we may observe, they did it with the greatest veneration. For they always speak of it in the highest terms, as the principal festival of Christians, from which all others took their original. Chrysostom styles it the most venerable and tremendous of all festivals, and the metropolis or mother of all festivals: adding, that from this both the Theophania, so he styles Epiphany, and the holy paschal feast, and the assumption or ascension, and Pentecost, took their original. For if Christ had not been born according to the flesh he had not been baptized, which is the *Theophania*, or *Epiphany:* neither had he been crucified, which is the Paschal festival: neither had he sent the Holy Ghost, which is our Pentecost. But we do not give this festival the preference merely upon this account, but because the thing that was done upon this day was more tremendous than all others. For that Christ should die, when he was a man, was a thing of natural consequence; but that when he was God, he should be willing to be made man, and condescend to humble himself beyond all imagination and conception, this is indeed wonderful and astonishing in the highest degree. In admiration of this, St. Paul, as it were, in a rapture says, "Without controversy great is the mystery of godliness: God was manifested in the flesh." For this reason chiefly, I love and embrace this day, and propound it to you, that I may make you partakers of the same inducement of love. I therefore pray and beseech you, come with all diligence and alacrity, every man first purging his own house, to see our Lord wrapt in swaddling clothes and lying in a manger. A tremendous and wonderful sight indeed! Thus the holy father invites his auditory, five days beforehand, to celebrate the nativity of Christ. And we may observe that the day was kept with the same veneration and religious solemnity as the Lord's day. For they had always sermons on this day, of which there are many instances in Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion. For Chrysostom in this very place invites his people to the holy table, telling them, that if they came with faith, they might see Christ lying in the manger: for the holy table supplied the place of the manger; the body of the Lord was laid upon the holy table, not as before wrapt in swaddling-clothes, but invested on every side with the Holy Spirit. And that the solemnity might be more universally observed, liberty was granted on this day to servants to rest from their ordinary labors, as on the Sabbath and the Lord's day. This is particularly mentioned by the author of the Apostolical Constitutions: let servants rest from their labor on the day of Christ's nativity, because on this day an unexpected blessing was given unto men, in that the Word of God, Jesus Christ, was born of the Virgin Mary for the salvation of the world. And all fasting was as strictly prohibited on this festival as on the Lord's day: and no one without suspicion of some impious heresy could go against this rule, as appears from what Pope Leo says of the Priscillianists that they dishonored the day of Christ's nativity and the Lord's day by fasting, which they pretended they did only for the exercise of devotion in an Ascetic life, but in reality it was to affront the days of his nativity and resurrection, because with Cerdon and Marcion, and the Manichees, they neither believed the truth of our Saviour's incarnation, nor his resurrection. Therefore in opposition to these and such like heresies, the Church was always very jealous of any who pretended to make a fast of the nativity of Christ.

Finally, to show all possible honor to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them so to do. And the laws of the state prohibited all public games and shows on this day, as on the Lord's day. For though at first the prohibition only extended to the Lord's day, yet Theodosius junior, by a new law restrained them on the Lord's day, and Epiphany, and the Paschal festival, and the fifty days of Pentecost, because at these times the minds of Christians ought to be wholly employed in the worship and service of God. Some also think the very design of appointing the feast of Christ's nativity and Epiphany at this season of the year was chiefly to oppose the vanities and excesses which the heathen indulged themselves in upon their Saturnalia and Kalends of January at this very time of the year. Nazianzen's exhortation to his people on the nativity of Christ seems directly intended against them, when he thus endeavors to guard his auditory from running into the same abuses: Let us celebrate this festival, not after the way of the world, but in a divine and celestial manner; not minding our own things, but the things of the Lord; not the things that tend to make us sick and infirm, but those things which will heal and cure us. Let us not crown our doors with garlands, nor exercise ourselves in dances; let us not adorn our streets, nor feed our eyes, nor gratify our ears with music, nor any of our senses, touching, tasting, smelling, with any of those things that lead the way to vice; and are the inlets of sin. Let us not effeminately adorn ourselves with soft clothing, nor jewels, nor gold, nor artificial colors invented to destroy the Divine image in us: let us not indulge rioting and drunkenness, which are frequently attended with chambering and wantonness: let us not set up our lofty canopies or tables, providing delicacies for the belly; nor be enamored with the fragrancy of wines, or niceties of cookery, and precious ointments: let not sea and land present us with their precious dung, (for that is the best name I can give their delights,) nor let any of us strive to out-do one another in luxury and intemperance. But let us leave these things to the heathen, and to their heathenish pomps and festivals, who give the name of gods to those who delight in the smell of sacrifices, and agreeably worship their deities with the belly, being wicked makers of wicked devils, and as wicked priests and worshippers of them. But let us, who worship the Word of God, place our delights in the divine law, and such discourses as are proper and agreeable to the present festival.

From Memoirs of De Ricci.

The seventh article was next taken into consideration. The opposition spent but little time in combating the uniformity of instruction and doctrine demanded by Leopold, that it might let loose all its fury and violence against Augustin, whom it used every effort to blacken, as being the only source of that uniform doctrine. Lampredi went so far as to declare the author a *hot-headed declaimer!* The opposition bishops, not knowing either how to avert the blow with which they were threatened, or how they could deny the authority of a father of the Church so celebrated as Augustin, offered to admit it, on condition that his works should always be accompanied by those of his faithful interpreter, Thomas. The Dominicans had succeeded in making that scholastic writer speak the language of the Jesuits, and they were desirous of making common cause with them.

The most complete and decided opposition was expressed in the answers of Pecci, the Bishop of Montaleino. His general objection to all the proposed reforms is, "that *the doctrines* which circulate under the garb of true piety are the most pernicious, because *they tend to overthrow by little and little, the Christian religion itself.*"

"Christians yielded the most complete obedience to the civil authority, while they were weak. As soon, however, as they felt themselves less dependent on its protection; when they became more numerous and more wealthy, they still professed fidelity to the civil authority, and allowed that it had a right to exact it from them; but they used this profession of humility and obedience, merely for the purpose of increasing those immunities and privileges which inconsiderate princes were so imprudent as to offer to them, and which ended in releasing them from the performance of every duty toward society, or its members.

"When the world became Christian, the people ceased to enjoy any prerogatives, or privileges, and became what the mass of the population of heathen countries had formerly been, and what the mass of the people in most countries still is—the useful and energetic, but despised and oppressed portion of society. The only chosen and privileged class, the only one that enjoyed the pleasures and comforts of life, was the clergy, which dictated its own privileges, but recognised the performance of no duties.

"The transference of the seat of empire to Constantinople was the origin of the power of the western clergy, and of the Bishop of Rome, the most powerful prelate in the Latin Church. The heresy of the Iconoclasts was adroitly employed by him to render himself entirely independent of the Greek government.

"The obligations contracted toward the Court of Rome by the Carlovingian race, which had been established, or rather legitimated in the possession of the throne of France by the Bishop of Rome, who had not as yet the hardihood to call himself its sovereign, with the gratitude evinced by the same race in return for the Empire of the West, which they soon after received at his hands, rendered the Popes formidable, first to the Lombards, who were masters of Italy, and next to the Emperors of the West themselves.

"Gregory XI. mounted the Papal throne, and reduced into a regular system, the whole of that hitherto unshapely mass of privileges and exemptions, which had been slowly constructed, partly on the ignorance and superstition of the people, and partly on the weakness and cowardice of the different governments. Instead of considering, or allowing others to consider, those prerogatives and privileges as derived from the good-will of those emperors who had been recognised as their sovereigns, the Popes boldly laid claim to them as original and incontestible rights; became, *by divine right*, what it was now impossible to prevent them from becoming; and even carried their unfounded and ridiculous pretensions so far as to grasp at absolute universal empire. The two Councils of Lateran sanctioned this gigantic system, by the adherence, believed to be infallible, of deputies from the whole Church, who, they said, had been assembled in the name and by the authority of the Holy Spirit. From that period, whoever ventured to attack either the persons or the property of the clergy, was threatened with the spiritual thunder of the Church, and its awful consequences, both in this world and the next. The energies and the intelligence of mankind were thus completely paralyzed, and society, in the very period of its infancy, fell into the weakness and decrepitude of age.

"The clergy, now constituting an immense army without either restraint or moderation, formed in every kingdom a kind of separate state, which did not recognise the control of the sovereign, and was consequently superior to him. At first, it only yielded obedience to its immediate chiefs, the bishops and archbishops; but by their means connected itself in a very short time with the supreme head of all, the Bishop of Rome, and a theocracy, in consequence, gave law to the whole Christian world."

COMMUNICATIONS.

For the Churchman.

LAY BAPTISM.

Mr. Editor,—If I rightly understand the argument for lay-baptism, as grounded on the lay-circumcision of a son of Moses, it stands thus:—

1. Circumcision was, and baptism is, the seal of the covenant of mercy through Christ—admission into the covenant body, the visible Church. Both are alike in this grand point, however they may differ in subordinate particulars.

2. Affixing the covenant seal, admission into the Church, is a "thing pertaining to God," and must therefore be performed by those who "are ordained for man," priests, or ministers.

3. This being the rule, according to Scripture, it must be *presumed* that it was complied with, in all the cases of circumcision or baptism recorded in the sacred volume, unless the contrary be explicitly declared in that volume; the evidence, in this discussion, being confined to Scripture.

4. In only one case recorded in Scripture is it explicitly declared that the initiating rite was performed by lay-hands—the circumcision of the son of Moses. Were there many such cases, the rule would be weakened, perhaps destroyed, by the exceptions; there being only one, the rule is confirmed. The authority, however, of the exception, is precisely that of the rule: both rest on the authority of Scripture, the one as an exception only, the other as the rule.

5. One case therefore there is, in which a lay administration affixed the seal of the covenant of mercy through Christ, and admitted an individual into the covenant body, the visible Church. The act was valid. Other acts of the same kind must, on the same authority, that of Scripture, be accounted valid; though, being contrary to the scriptural rule, they are irregular, and to be condemned—for no one has a right to form a new rule, to the injury of the ordained one, out of exceptions, especially out of a single exception.

6. Lay-baptism is an act of the same kind as lay-circumcision, in the grand point of sealing the one covenant of purchased mercy, and admitting into the one Church. And as the aforesaid act of lay-circumcision was valid, lay-baptism is valid also. So likewise were other lay-circumcisions, if there were any not recorded in Scripture.

If I am not mistaken, it follows, from this train of reasoning upon scriptural principles and facts, that lay-baptism is irregular, and should be entirely discountenanced and forbidden, yet that, when performed, however contrary to rule, it is valid.

This exposition of the argument is offered without reference to your correspondent 'Paul.' But as his piece has drawn it forth, I add a few remarks in reply to some of his.—1. Christians of "all nations" are "Abraham's seed and heirs, according to the promise" made to him, the great promise of mercy through Christ; and baptism stands precisely in the place of circumcision, in sealing that promise.—2. If Abraham was circumcised by hands not priestly, there is another scriptural case of lay-circumcision: but it is probable, from the rule mentioned, that the rite was performed by one "ordained for men in things pertaining to God;" either by himself, for operations more painful have been performed by men on their own persons; or by one of the principals of his household, for they all professed his religion, and Eliezer had been selected as his "heir," and the patriarchal priesthood extended, as in the case of Abel, to others besides the one chief head of a family.—3. The circumcision of the Shechemites is not to the purpose, as it was done "deceitfully:" no one can show that it was more connected with the covenant than that of the Ishmaelites, Edomites, Saracens, or Turks.—4. The circumcision of the Israelites, after passing Jordan, was doubtless performed by the Levitical tribe; the rule quoted is a sufficient presumptive proof of this, there being no proof to the contrary.—5. The same remark applies to the baptisms which the Apostles "commanded" to be done; the uncontradicted presumption is that Christian ministers were the agents.—6. That the other son of Moses was circumcised is just as certain as that Moses himself was, or Aaron, or David, or Isaiah, &c.—7. That the Israelites born in the desert remained uncircumcised while there, with Divine permission, is clear, since they were never rebuked for it by Moses, or from the glory of the tabernacle: and as they are still called "the children of the Lord," they held their Church estate, during that period, by a peculiar tenure, divinely recognised; and hence, their case cannot be alleged for the wilful omission of baptism, for the dispensing with which there is no such authority.—8. Israelitish children, dying before the eighth day, were saved, we doubt not, as are unbaptized dying children; it not being the fault of either, that they depart without the covenant seal.—9. Paul did not circumcise Timothy to put him under the great covenant, for he was already baptized into it, but only as a measure of expediency.—10. I do not adduce the act of Zipporah "as a *justification* of the administration of baptism by *women*," or by lay-*men;* on the contrary, I condemn both; all that is contended for, is that it shows such baptisms to be simply *valid*—nothing more.

BARNABAS.

To the Editor of the Churchman.

SIR,—I shall not boast of the antiquity of my race, although I could nearly go as far back as any, but knowing from whence I am, I complain that I am not treated with due honor and respect, but frequently misrepresented.

You will, I trust, be of this opinion, when I make known to you my descent and my character.

I am peace, and come from God. I calm the troubled mind, and give the weary rest. I lead in the paths of righteousness, and my habitation is by the still waters of comfort. My invitations are disregarded. I am entirely neglected by one party; I have but an outward respect from a second; and I am not represented, as I ought to be, by a third.

If the first knew my value, they would not despise my counsels, but give heed to my reproof: sobriety and cleanliness would take place of wretchedness and misery, and, instead of prisons and disgrace, their dwellings would be cheerfulness and liberty.

The second visit my assemblies, but pay me no reverence. They are backward at my call. Though salvation is heard within my walls, and within my gates praise, they blush not to be the last at my services, and disturb those who regard me. They deem it no ill breeding to come at their own time, and allow any idle excuse for delay, which they would not admit at their own festivities.

And am I not misrepresented as gloomy and demure, reserved, unsocial and austere. I disclaim this; I am light and social, joyous and communicative, like the glorious planet which is the source of light and vigor, animating the whole creation, and filling it with joy at its approach. So I illumine the countenance of man, shine within his breast, plant gladness in his heart, make his paths pleasant, dispel the darkness of death, and open to him the gates of immortality.

SUNDAY.

For the Churchman.

TRACT DISTRIBUTION.

THE Episcopal Church, as a body, in her zeal for the *old* paths, has somewhat overlooked the *new* plans of Christian benevolence proposed by the piety of the present age. She seems to have in some measure forgotten, that advances in civil society require corresponding advances in the means for moral improvement. Accustomed to labors of a lofty character her rulers have been too much occupied to allow of opportunity for devising new methods of advancing the great work of salvation. Engrossed with other and more pressing pursuits, it has been found almost impossible to attend to those apparently of less importance. It is not wonderful then, that a regular system of *tract distribution* has not been adopted more generally by the members of our communion. Although in reality one of the primary means of operating on the public mind, yet from some cause it has been almost entirely overlooked. It has been placed among the things of minor importance, to be acted upon when time and circumstances would permit. As a consequence, tract operations have been almost entirely excluded from the Episcopal Church. No one denies their usefulness; yet because they have not been brought forward and supported as primary objects of attention, little has been done. This state of things cannot continue. The state of the country, and the demands of the Church, require Christians to make use of every lever of moral action that Providence has put into their hands. Tracts are so calculated as to call forth and concentrate exertion that would otherwise be entirely unemployed. It engages in the work of Christian benevolence many, who otherwise could do little in the service of their Divine Master. All cannot converse eloquently and judiciously on the subject of religion, nor convince sinners of the errors of their ways by arguments suggested by the attending circumstances. All the followers of Christ are not sufficiently versed in the Scriptures, to enable them to handle this sword of the Spirit with effect. But surely all can do something through the medium ot a *tract*. This is one of its peculiar beauties. It gives the humblest Christian a talent which if diligently improved may redound to his eternal interest. It employs in the service of the Gospel moments that would otherwise be lost. An illustration on this latter point may be useful.

In our General Theological Seminary, located in New-York, containing about 80 students, a Bible, Prayer-book and Tract Society was organized a few months since. Its members have adopted a regular plan of distributing these useful publications among the poor in the neighborhood. The time taken for that purpose is what is usually devoted to relaxation from study. Not far from 5000 pages of tracts, with Bibles and Prayer-books in proportion, pass through their hands *weekly*, and are thus usefully circulated in the vicinity. This, too, is but the commencement of operations. A field of exertion of indefinite extent opens before them. To obtain the means for these periodical gifts to the poor and ignorant, corresponding efforts have been used. Thus time and money that would otherwise have been useless, have been employed in the service of the Redeemer. A few months since, nothing, comparatively speaking, of the kind was done. How are we to account for this change for the better? Is it from an increase of piety and zeal in the Seminary? The able ministers of the New Testament found among her alumni forbids such a thought. The fact is this. The importance of tract distribution has not been fully brought before the minds of Episcopalians. They have been disposed to regard it as a very small thing, and thus from year to year, one of the most powerful means of silently, yet effectually moving the public mind, has been suffered to lie useless; while thousands who might have been thereby benefited, have passed on to eternal retribution with their blood resting on the heads of ——————

Cannot the example of systematic tract distribution given by the students of the Theological Seminary be imitated by other members of the Church? Surely there are opportunities for so doing in every city, town and village in our country. It requires no learning or talents to qualify a person to give away a tract. Aye, there is the rub. It is thought beneath the dignity of Christians to labor in such small enterprizes. Like the Syrian Naaman, they place 'some great thing' before their imagination. And yet this is precisely the same kind of labor as that in which the Missionary Gutzlaff, upon whom the eyes of Christendom are placed, is now engaged, in opening into the Empire of China a way for the faith once delivered to the saints.

Every Sunday school in our Church affords the materials for such systematic operations. At a small expense, tracts suitable for distribution, of about 80 different varieties, may be procured from the Protestant Episcopal Press. If every teacher would make it a part of his or her duty to spend an hour weekly in this employment, they would be laying up for themselves treasures in heaven, and at the same time be advancing the great work for which the Son of God became incarnate. If each minister and superintendent would exert himself to keep a supply of tracts for his teachers, he might bring upon his name, if not the splendor of earthly glory, at least the merit of having done something in the cause of his Redeemer. If each pious person in our country, without waiting for an example or the organization of societies, would procure from the Press a supply of tracts, he might render himself the centre of a circle of a system of operations in the cause of his Master, of which time would unfold results astonishing and unexpected.

These suggestions may probably pass unheeded; yet if they induce *one* solitary teacher, pious individual, or minister, to commence a systematic plan of tract distribution, the great day of account will show that they have not been written in vain.

For the Churchman.

A GOOD EXAMPLE.

A PERSON inquiring about the Missionary Meeting at St. Paul's on Thursday evening last, asked, "Was the collection Episcopal or Presbyterian?" "Really, I do not understand you," was the reply. "Why, where Episcopalians give hundreds, Presbyterians give thousands to such objects," was the explanation. "Oh! it was Episcopal."

This conversation was rather a damper to my pride as a Churchman, the more so, because I could not deny its force. The question recurred to my mind. Why is such the condition of affairs? It cannot be from ignorance of the great doctrines of our religion, and of the principles that should actuate all our endeavors for the advancement of the Redeemer's kingdom. There is no ecclesiastical body in which these are brought forward with more prominency than by the preaching of our own divines, and the formularies of our own venerable Church. Our people also are able and willing to do their part in giving free course to the truths of the Gospel. Why then is there such a deficiency in their exertions?

The reason suggested to my mind was this. We, as a people, are not sufficiently acquainted with the actual state of things, both as respects our own internal condition as a Church, and our relation and duties to the world in which we are placed. Were we sensible of the latter, the *necessity* for exertion would be perceived. If the former were familiar, the magnitude of our resources would afford an *incentive* to action; for it would appear that we are fully competent to accomplish wonders in the Redeemer's service, did we but set ourselves about it in earnest. Occasional examples would also appear, even in our cool, reasoning Church, worthy of imitation, which might serve to keep alive the zeal of those individuals who here and there, like "ancient light in chaos, glitter through the gloom."

After this preface, Mr. Editor, which thus far, has little to do with my caption, I would beg leave to adduce one of these examples found in the bosom of our own beloved Church, which caught my eye in the perusal of the Journal of the last Convention of the Diocese of New-York. It shall be in the reporter's own language. "A system of Tract distribution, to every family of the congregation, has been carried into effect, which promises much usefulness. The congregation is divided into classes of about twelve each, which are respectively assigned to a distributer, who visits them monthly. The tracts are selected by the rector, whose plan is to precede or follow the more important by a discourse bearing on the same subject; and thus he hopes by the pulpit and the press to lead on his people to a good degree of intelligence in Church principles, and to train them up to extensive usefulness, ardent piety, and soundness in the great doctrines of the Gospel. Other advantages promise to grow out of this plan; such as making the people better acquainted with each other, the promotion of proper intercourse, the obtaining of direct and immediate information respecting their temporal and spiritual condition, especially as regards the poor, and the strengthening of those ties which ought to bind together the members of the same communion; all of which are felt to be so desirable by every faithful pastor."

The above extract needs no comment. It is printed in the Journal of the Convention; but, inasmuch as the Churchman has a wider circulation, its republication in the columns of the latter can do no harm. It may have a tendency to do some little good in another way; for, curiosity to know the name of this worthy rector and zealous church, may induce some to look through the Journal, and thereby acquire some knowledge of our ecclesiastical affairs.

The fact also, may not be without its use, in creating an interest for tract operations in the *other* congregations of this city, and thereby increase the patronage of, and donations to the Protestant Episcopal Tract Society, now straitened for want of means. An interest in this institution is desirable at the present moment, since it is understood that the Board of Directors have it in contemplation to stereotype and publish a new tract every month. With their present resources, this could not be done without incurring heavy responsibilities. If generally supported by Episcopalians even of this city, it could be done with ease.

J. A.

New-York, December 15.

For the Churchman.

MR. EDITOR,—In the Churchman of last week, there was a remark on Prayer, approved and recommended by your correspondent W. H. B., which to me appears altogether adverse to the design proposed, raising perplexities where all was clear even to the lowest comprehension.

Our blessed Saviour taught us a Prayer, in which he makes no allowance for such imaginary difficulties, but simply teaches us to say, "Our Father who art in heaven."

Let me recommend to your correspondent W. H. B., the consideration of the following texts: "Canst thou by searching find out God, canst thou find out the Almighty to perfection, &c. *Job* xi. 7.

"And behold the Lord passed by, &c., and after the fire a still small voice." 1 *Kings* xix. 11, 12.

"But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven?" &c. *Romans* x. 6.

"To whom will you liken me and make me equal, and compare me that we may be like?" *Isaiah* xlvi. 7.

And when we raise our hearts in adoration to our heavenly Father, it is in the pure and simple worship of the heart, without the remotest idea or possibility of clothing the Deity in any conceivable form, or substituting, as your correspondent supposes, the universe for our great Creator; but as Scripture advises, the Omniscient, Omnipresent, all-powerful God, the ever-watchful, beneficent, and tender parent to us his children, accepting our sincere repentance, imperfect services, and humble endeavors after righteousness, through the atonement and intercession of his beloved Son Jesus Christ, in whose blessed name he receives all our unworthy prayers and supplications.

S.

THE CHURCHMAN.

SATURDAY, DECEMBER 27, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE SEASON.

THE season has again arrived which invites us to the united commemoration of our highest blessings, and calls us off to the separate contemplation of our eternal destinies. In the former view the season is one of unmingled joy. The blessings inherited through Jesus Christ, the Teacher, the Redeemer, the Saviour of our race, are such as, in their full extent, "eye hath not yet seen, nor ear heard, neither hath it entered into the heart of man to conceive." Often as we have meditated on them, every fresh meditation is productive of new discoveries. Great as has been the happiness they have diffused on earth, greater still is the happiness which they have in reserve. Every succeeding age developes new resources in our holy faith, and furnishes new proofs of its efficacy: and thus the results of experience are continually unfolding the visions of prophecy, and strengthening the assurance that the Prince of Peace is to achieve a universal conquest, and to consummate his reign on earth in a millennium of glory.

The most lovely feature of the joy which these considerations inspire is its freedom from selfishness. All regard for self is merged, for the moment, in our exultation at the unspeakable and glorious blessings which have been, and are, and will be poured upon our fellow creatures. Thus do we most truly "rejoice with joy unspeakable and full of glory." Our joy is the transport of love. It flows from sympathy with our fellow-creatures of the past, the present, and the future. Love is a boundless affection: and if our joy be sincere, if it be the genuine offspring of Christian love in the bosom, it need not, it cannot know either limit or interruption. Is it sincere? Is love the predominant affection of the heart? We must look for our answer in the hungry whom we have fed, the naked whom we have clothed, the sick whom we have visited. We must find our answer in the efforts which we have made to carry the light of the Gospel to the millions who are yet benighted in the darkness of sensuality and idolatry.

Thus while sharing in the general joy we are naturally led into the recesses of our hearts, and it is well therefore that one day in this festive season calls us out of the crowd, and summons us in private to the work of self-examination. Few admonitions are more solemn than the close and commencement of a year. Death itself should hardly arrest our attention with more power. Each one is brought nearer to his own hour of death and day of judgment. Is it not trifling with God and flinging back the warnings of his providence, to begin a New-Year without beginning a new life? To neglect at such a time the call of God is an aggravated wickedness. It is a time which above all other should be devoted to retirement. In silence we should commune with our own hearts; remember the mercies we have abused and the warnings we have neglected. In retirement we can best realize how brittle and transient are all earthly things; and what slaves and idolaters we are to the false gods of Sense and Time. It is then that we burn after a freedom of which the world knows not, and crave a sufficiency which the world cannot supply. A portion of our time is due to the courtesies of society. We may cheerfully unite with one another in the assurance that "all bitterness, and wrath, and anger, are put away from us, with all malice, and that we are ready to be kind to one another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven us." But let not worldly folly mingle with Christian mirth. Let not the hours of social relaxation encroach upon those hours of secret and spiritual communion which are needful to secure and preserve our everlasting peace. In such communion let us seek strength for the conflicts of the coming year. And where shall we look for strength but in Thee, blessed Saviour, who, with all the fulness of the Godhead, art made unto us wisdom, and righteousness, and sanctification, and redemption!

POETRY.

A CORRESPONDENT, to whom we are much obliged for his good intentions, takes us to task for the insertion of the verses to the Ocean, which appeared in the Churchman of November 22d, the last stanza but one of which he condemns as breathing "an anti-christian spirit:"

"But thou art almighty,
Eternal—sublime—
Unweaken'd—unwasted—
Twin-brother of Time!
Fleets, tempests, nor nations
Thy glory can bow;
As the stars first beheld thee,
Still chainless art thou!"

Our correspondent says, very justly, that the words "Almighty and Eternal" are, in strictness, applicable only to the Supreme Being. We cannot admit, however, that the stanza is conceived in an "anti-christian spirit." The words are used with a license, which, if not allowable, is at least not uncommon in poetry, and are neither meant by the writer nor understood by the reader in their literal sense. And if they may not be taken in a secondary sense, still the fault of the author has been rather an unguarded use of language than a violation of truth. Such a fault argues a want of skill in the poet, but not a perversion of faith in the Christian. The stanzas under consideration were evidently a spirited imitation of the celebrated apostrophe of the greatest of England's modern poets, and though highly poetical, are beneath the original in accuracy of expression, as they are immeasurably inferior to it in boldness of conception. But even Byron applies to the ocean an epithet, which to our correspondent would seem quite as exceptionable as "Almighty" or "Eternal:"

"Not so thou,
UNCHANGEABLE save to thy wild waves' play."

And again, in the following stanza occur the epithets "boundless," "endless"—but all harshness in the use of them is prevented by the leading idea of the verse representing the ocean as the "*mirror*" of "the Almighty's form;" the "*image* of Eternity."

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving;—boundless, endless, and sublime—
The image of eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth dread, fathomless, alone.

We should be wanting in fidelity to our correspondent, and should deprive the reader of an innocent amusement, if we suppressed the concluding part of his communication, which is verily a rare specimen of a theological criticism in poetry. The author would probably make a good professor in Hermeneutics or Chronology, but to know the worth of his criticisms on poetry he must listen to the discourse of a blind man upon the colors of the rainbow.

"We are told that God made the light, which he called day, and the darkness, which he called night; and the evening and the morning were the *first* day. Then the Almighty called the firmament from the midst of the waters, dividing those which were under the firmament from those which were above the firmament, calling the firmament heaven; and the evening and the morning were the *second* day. Then on the *third* day, God called the dry land earth, and the gathering together of the waters called he *seas*. Now, this makes the term, 'twin-brother of time,' also a contradiction to our account of the creation of time."

Shade of Longinus! But we must preserve our gravity, and proceed with the parallelism between Byron and his clever copyist in the Irish Magazine. And here we are disposed to award high praise to the imitator, who has powerfully condensed a thought which in the original is thus amplified with awful effect:

"Time writes no wrinkle on thine azure brow,
Such as creation's dawn beheld, thou rollest now."

In our correspondent's judgment, Byron is as far out of the way as his copyist, since the ocean did not roll till two days after creation had dawned. Is he not also of opinion that there is an error in the first line, inasmuch as the crested billows are properly the 'wrinkles' of old ocean?

THE USE OF WINE IN THE LORD'S SUPPER.—There is no good in this world which is not alloyed with evil: no reformation has ever been attempted which has not, by the ardor of some injudicious friends, been turned out of its rightful course, or pushed to an undue extreme. Sometimes there is a defective principle in the theory of a reformation, which is not detected until, in its practical operation, it is brought into collision with some truth, or institution of acknowledged obligation. We do not say that this last is the case with the Temperance Reformation: we are quite willing to believe, that the evil intimated at the head of the paragraph is among the abuses of a reformation sound in its principle, as well as beneficent in its influence. But unquestionably to maintain the institution of the Lord's Supper in its purity is a primary duty with which no measures of human origin must be suffered to interfere. We must deprecate every thing that threatens, however remotely, to change its essential character, or connect with the celebration of it unhallowed associations. It is therefore with deep regret that we have noticed, from time to time, articles of such a tendency in our exchange papers. One writer, we remember, some time ago complained of the quality of the wine used in the church which he attended; another has suggested, that we should comply with the spirit of our Lord's institution by using, not literally wine, but the juice of such fruits as grow in our own country; and a third has suggested, that we might at once substitute water in preference to any other liquor. We do not say that these follies are sanctioned by any enlightened advocates of the Temperance Society; but we may certainly be permitted to point at them as errors which cannot for a moment be countenanced without endangering the purity and integrity of a society infinitely above all others, the Church of the living God. In regard to the last-mentioned proposal, we give the following extract from the New-York Evangelist, with the comments of the Shepherd of the Valley, a Romanist paper, published at St. Louis, omitting a few sectarian remarks which are mixed up with matter otherwise judicious.

"WINE FOR THE LORD'S SUPPER.—The Temperance Intelligencer for November is published in advance. It contains a large amount of able and learned discussion and interesting narrative. We hope it will be widely circulated. Among other articles calculated to excite the public mind on various points connected with the further progress of the Temperance Reformation, we notice a letter from the Rev. Mr. Parburt, of L. I., on the use of wine at the Lord's Supper. He says he has been met by the objection, that if drinking is immoral, the use of wine at the Lord's Supper has a tendency to favor immorality. As he wished to see every objection fairly met, he set himself to examine this one. He was led at length by his investigations seriously to ask, 'Is wine essentially necessary to a proper celebration of the Lord's Supper?' By comparing the account of the institution as given by Luke, with the others, he is led to doubt whether there is any evidence that our Saviour used wine in the Sacrament. And it does not appear from the New Testament by any allusion, that the primitive Christians attached any importance to the wine, or even that they used it at all in this ordinance. Hence his conclusion:

"1st. It is highly probable our blessed Lord did not make use of wine when he instituted the Holy Eucharist.

"2d. Wine of no kind whatever is essentially necessary to a scriptural celebration of the Lord's Supper.

"3d. Water may be safely and profitably substituted for wine in that sacred rite; and for the last six months this has been practised by

"GEORGE RATRIE PARBURT.

"Comac, Long Island, June 29, 1834."

New-York Evangelist.

"Whoever has carefully perused Ecclesiastical history, and attentively compared the tenets of our modern sects with those of the innovators of former ages, must have perceived that there is scarce any error broached in our days which has not some or other partisan in the primitive times of Christianity. In the first century of the Church, the Ebionites, priding themselves on their '*temperance*,' deemed the use of bread *only* essentially necessary in the celebration of their mysteries, and thought it lawful to substitute *water* for wine. In the second century, a certain Tatian and his followers, the Encratites, in consecrating their *pretended* Eucharist, used only *water*, and abstained from wine, because they believed it to be a production of the devil. The Manicheans soon after followed their example. In the third century, some cowardly bishops and priests in Africa, fearing lest by breathing out the odor of wine they should be suspected of professing the Christian religion and thus endanger their lives, consecrated *water* in their morning sacrifices. Mr. Parburt, of course, has not the *honor* of being the first who found a substitute for wine in the celebration of the Lord's Supper. Echo-like, he merely repeats the sounds uttered by his predecessors, whose doctrine and practice were unequivocally condemned by the Church. St. Chrysostom, on these words of the Lord, *I will not drink henceforth of this fruit of the vine until that day*, which immediately follow the institution of the blessed Sacrament, (Matt. 26, 27, *et seq.*) very appropriately observes: *Of the fruit of the vine, which certainly produces wine, not water; as if he had it in view even at so early a period, to crush by the evidence of these words the heresy which asserted that water alone is to be used in these mysteries.* We do not expect that Mr. Parburt will stop here. He may soon favor the public with a *learned* demonstration, that the Saviour condemned the use of wine and never drank any. How powerfully such a lucubration would promote the interests of the '*Temperance Reformation!*'" — *Shepherd of the Valley.*

WE have refrained from saying much in reference to the effort to form a library for the Seminary, because we were afraid the effort would prove abortive, or at least would not be prosecuted in the liberal and magnificent manner which such an enterprise demands. The following proposition, however, looks as if the matter were taken hold of in earnest. Would it not be well to provide for annual payments in smaller instalments, so that persons of more restricted means may have a share in the noble work? The plan, either with or without such an alteration, is admirable, and the author of it deserves the thanks of the Church. It cannot, it must not, fail of success. A liberal sum (we are afraid to say what we consider a liberal sum for such a purpose) to commence with, and a fund yielding an annual income of $600, would form a library worthy of our Church and city. We have not yet done with the subject.

For the Churchman.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

MR. EDITOR,—The following extract from a letter which has reached me, shows that the hope was not baseless with which I closed my last communuication,—'That the spark might fall where it would kindle.' I would only add that it is from one whose zeal has been already nobly manifested in the records of our Seminary, in deeds as well as words.

M.

A Plan for raising TEN THOUSAND DOLLARS *toward forming a* PERMANENT FUND *for the augmentation of the Library of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

To solicit subscriptions *in money*, payable in *five* annual instalments, the amount received to be placed at interest until a capital of $10,000 shall be accumulated, when the annual interest shall be appropriated, in such manner as shall be determined, toward the purchase of standard theological works for the library; by standard works are meant such as may be required for the use of the Professors, as also to constitute a library for research, for the benefit of our whole Church—not for circulation, but reference.

Subscriptions to be taken, payable in five annual instalments, for any sum, at the option of the subscriber; or if preferred, for any sum, *in toto*.

The affluent may prefer the latter mode, which, if liberal, so much the better, as the amount may be placed at immediate interest, and serve as a nucleus to rally round.

Less affluent persons, but equally liberal in proportion to their capacity, will prefer annual payments.

A subscriber, for instance, of $50 per annum will pay in five years, $250.

Forty such subscribers will raise in five years $10,000 the contemplated capital, when the application of the interest will go into operation.

Many will give to a permanent fund who will not contribute to ephemeral efforts, which, when absorbed, must be annually renewed, and thereby repel benefactors.

A permanent fund, moreover, becomes attractive. New subscribers will arise, to supply the place of the original, or vacancies by death. Bequests may reasonably be expected—so that in the course of years a handsome accumulation of capital will arise, productive of increasing interest and consequent augmentation of the Library.

GENERAL THEOLOGICAL SEMINARY.—By the Catalogue just published it appears that the Seminary at present contains 80 pupils who receive instruction from six professors. Of the pupils, 17 are in the Senior Class, 36 in the Middle, and 27 in the Junior. Of the pupils, 12 were graduated at Washington College, 5 at Columbia College, 4 at Yale College, 1 at Geneva College, 4 at Union College, 3 at Brown University, 2 at Amherst College, 1 at the College of South Carolina, 2 at the Flushing Institute, 3 at the University of Pennsylvania, 2 at Dartmouth College, 3 at Harvard University, 1 at St. Mary's College, 2 at the West Point Academy, 1 at Williams College, 1 at St. John's and 1 at the Western University of Pennsylvania.

The following are the voluntary Societies that exist among the Students:

Missionary Society, Auxiliary to the *Domestic* and *Foreign Missionary Society* of the Protestant Episcopal Church in the United States of America. Organized, October 16, 1831.

Object,—to disseminate Missionary information among the Students, to enkindle a Missionary spirit, and, as far as may be, to aid the Parent Society.

Meetings,—are held monthly; on which occasions an Essay and a Report are read by two of the members previously appointed.

Bible, Common Prayer-book and *Tract Society*. Organized, December 5, 1833.

Object,—to encourage a wider circulation of Bibles, Common Prayer-books, and Protestant Episcopal Tracts.

Meetings,—*regular*, once in three months; *occasional*, when called by the officers of the Society.

Sunday School Society. Organized, October 13, 1827.

Object,—to secure efficient religious instruction to the children in the vicinity of the Seminary.

Meetings,—held monthly.

Rhetorical Association. Organized, December 1832.

Object,—the cultivation of extempore speaking.

Meetings,—weekly.

The following are text books used on Systematic Divinity:

- Pearson on the Creed.
- Burnet on the 39 Articles.
- Horsley's Tracts on Unitarianism.
- Bishop Hobart on the State of the Departed.
- West on the Resurrection.
- Magee on Atonement and Sacrifice.
- Homilies.
- Tomline's Theology.
- Waterland's Tracts on Justification and Regeneration.
- Jerram on Infant Baptism.
- Bishop White's Comparative Views of the Calvinistic and Arminian Controversy.

Of the Alumni of the Seminary since its institution in New-York in 1821, five are deceased and sixty-eight are now living. Already does the Seminary begin to count D. D.'s among her children.

WE are not acquainted with the following work, but have no doubt that the translator, who has entitled himself to the thanks of his countrymen for his labors in the cause of peace, deserves all the praise which our correspondent bestows on him. Whether we should agree with him in his philosophical views, we have some doubt, for though we are not blind to the defects of Locke, we are suspicious of the attempts to displace him in favor of a system from France or Germany.

For the Churchman.

Elements of Psychology: included in a Critical Examination of Locke's Essay on the Human Understanding. By VICTOR COUSIN, Professor of Philosophy of the Faculty of Literature at Paris, Peer of France, and Member of the Royal Council of Public Instruction. Translated from the French, with an Introduction, Notes and Additions, by C. S. HENRY. Hartford: Cooke & Co. 1834. 1 vol. 8vo. pp. 355.

THE influence of philosophic systems upon religious views, whatever may be our judgment of its utility, is yet an undoubted fact. How much of the skepticism, the coldness and the superficial character which distinguish so many of those who guided the religious opinions of the last century, is to be traced back to the philosophy of Locke, we will not at present inquire; but rather express our satisfaction that the translator of this work has given to the American public so valuable a help for the formation of correct judgments in the science of the human mind.

M. Cousin, one of the most celebrated of the continental philosophers of the present age, delivered in 1829 a course of lectures, which was published under the title of the "History of Philosophy in the Eighteenth Century." The present work contains ten of these; and, while they present a most thorough and complete analysis of the system of Locke, they also, in connexion with the introduction and notes, furnish us with a view of the extent to which succeeding writers of the sensual school carried his principles, with a knowledge of the system of Cousin himself; and thus, with what the title of the book announces, Elements of Psychology. Full homage is paid by the French philosopher to the genius and character of Locke; while, with an acuteness of analysis that spares nothing, the inconsistencies, obscurities, and even absurdities of his system, are completely laid open. The only fault, indeed, which we observe, is the extreme minuteness of the analysis in some of its parts; a fault which is to be ascribed to the original plan of the work, as a course of academical lectures. At the same time we miss, in the almost colloquial vivacity of the style, all that obscurity, and much of that dryness, which often pervades such discussions.

The translator has executed his task with ability; and his introduction and notes bear ample evidence to the extent of his reading, and the clearness of his judgment on philosophical subjects. Should his work meet with the attention of our theologians, in proportion to its merit, we believe he will have rendered a valuable service to religion, as well as to sound science.

S.

Words of a Believer. Translated from the French of F. DE LA MENAIS. New-York: Published by De Behr, 18mo. pp 101.

OF the original of this little work hundreds of thousands of copies have been sold in France. The author was a Romish priest, and the publication of this book was the cause of his excommunication. "Had he lived," says the translator, "in our own happy country, it is believed that his book would not have been exactly what it is. Commencing with a correct principle, he has sometimes forgotten, and sometimes misapplied it: nor is this wonderful. At first the fearless advocate of principles the most despotic and absolute, both in religion and politics; he at length discovers his mistake, and with the ardor of a neophyte, in his opposition to former errors, he leaps to the other extreme. At one moment inculcating holiness, and gentleness, and patience, and love, in strains of eloquence unsurpassed in any language; at another, we find him infusing the spirit of hatred and of war. At one moment teaching men with all the force of impressive allegory that they owe to each other mutual support, and that in union is to be found happiness no less than strength: at another, forgetful of the fact that love and kindness can be exhibited only in a state of mutual dependence, he abuses the truth of men's equal right to the common bounties of Providence, by the assertion of an equality without restriction; an equality which cannot exist without the entire subversion of the exercise of that mutual kindness which he inculcates."

We shall give the reader at present two or three specimens of the work, reserving our own remarks for a future occasion.

"And there the man was, I knew him.

And, lo! a ray of light came forth from the east, and a ray of love from the south, and a ray of strength from the north. And these three rays united themselves in the heart of that man.

And when the ray of light came forth, a voice cried:—Son of God, brother of Christ, know that which thou oughtest to know.

And when the ray of love came forth, a voice cried:—Son of God, brother of Christ, love that which thou oughtest to love.

And when the ray of strength came forth, a voice cried:—Son of God, brother of Christ, do that which ought to be done.

And when the three rays were united, the three voices were united also, and they formed one voice, which cried:—

Son of God, brother of Christ, serve God, and serve him alone."

* * * *

There are men who love not God, and who fear him not; flee such, for there cometh from them the contagion of a curse.

Shun the ungodly, for his breath killeth; but hate him not, for who knoweth if God hath not even now changed his heart.

The man who even in good faith says, I do not believe, is often deceived. There dwelleth deep in the soul, even at the bottom of it, a sort of faith which never withereth.

The word which disowneth God, scorcheth the lips over which it passeth, and the mouth which is opened to blaspheme him is a vent of hell.

The ungodly man standeth alone in the universe. All creatures praise God; every thing which feels blesses him; every thing which thinks, adores him: the star of day, and the stars of night, alike hymn his praise in their mysterious language.

He hath written upon the firmament his thrice holy name.

Glory to God in the highest!

He hath written it also in the heart of man, and the good man keepeth it there with love, while the wicked strive to efface it.

Peace on earth, good-will toward men!

Their sleep is sweet, and their death is sweeter still, for they know that they return to their Father.

As the poor laborer, at the decline of day, quits the field, regains his cottage, and, seated before his door, forgets his fatigue in gazing on the heavens; so, when the evening of life comes, the man of hope regains with joy the mansions of his Father's house, and, seated upon the threshold, forgets the labors of his exile, in the visions of eternity.

* * * *

The things which your eyes see, and which your hands touch, are shadows only, and the sound which strikes your ear is but the rude echo of that intimate and mysterious voice which adores, prays, and groans from the bosom of creation.

For every creature groans, every creature is in travail, and struggles to be born to a new life, to pass from darkness to light, from the land of shadows to that of realities.

The sun, so brilliant and beautiful, is but the vestment, the obscure emblem of the true sun which illuminates and warms the soul.

This earth, so rich, so verdant, is but the pale winding-sheet of nature; for nature wastes away, descends like man into the tomb, but like him she rises again.

Under this thick covering of the body, ye resemble the traveller, who at night within his tent, sees, or fancies that he sees phantoms passing.

The real world is veiled to you. He who looks deep within himself, perceives it there as in the distance. The secret powers which sleep in him, and yet wake in a moment, lift for him a corner of that veil which time holds with his wrinkled hand, and the inward eye is ravished with the wonders which it contemplates.

Ye are seated upon the shore of the ocean of time, but ye penetrate not into its depths. Ye walk at evening time by the sea-side, and ye behold only the foam which the wave throws upon the beach.

To what then shall I compare you?

Ye are like the child in the womb of its mother awaiting the hour of its birth; like the butterfly in its chrysalis state struggling to leave its terrestrial prison, to take its flight toward the heavens."

The Portion of the Soul, or Thoughts on its Attributes and Tendencies as Indicating its Destiny. By the Rev. HERMAN HOOKER. Philadelphia: Henry Perkins, 159 Chesnut-street. Boston: Perkins, Marvin & Co.

THIS is a small 18mo. of 76 pages, and is manifestly a work of superior merit. We regret that we did not receive it in time to insert an extract, as the matter is singularly appropriate to a season of religious meditation. We shall notice it again, and meantime would strongly recommend it to the attention of our readers.

Tales and Essays for Children. By MRS. L. H. SIGOURNEY. Hartford: Published by F. J. Huntington, 1835. 12mo. pp. 128.

IT is one of the best signs of the age that the most gifted pens are enlisted in behalf of the young. Last week we introduced to our readers the Early Years of Bishop Hobart by Dr. McVickar; and now they see that Mrs. Sigourney has stepped aside from Parnassus, and entered on a path in which, if she will continue, she will exchange the fleeting applause of the present generation for the imperishable gratitude of the next. The Tales and Essays are adapted to young persons from 10 to 15 years of age. They are written in the best spirit, and are calculated at once to please the mind, and imbue it with the rudiments of piety to GOD and man. Some of the stories represent matters of fact, and in the others, the incidents are so natural, so far from feverish, and so subordinate to the moral which every where shines through, that they are free from all the evils which are by some thought inseparable from fiction. The reader may form an idea of the book from the two following extracts. We recommend it as a good book for Sunday School libraries, and have advised our bookseller at "the Press" to have it on hand as a suitable present for the Holidays.

Our first extract is from "WASHINGTON AND HIS MOTHER."

'Her uncommon influence over him, was strengthened by the dignity with which true piety invested her. This gave her elevation of feeling, calmness of manner, and serenity of mind. During many periods of our Revolution, the fears of the people were distressing, even to despondence. Mistaken reports were often in circulation, which agonized the hearts of those whose friends were exposed to danger. It was repeatedly said to her,

"Madam, intelligence has been received, that our army is defeated, and your son a prisoner."

"My son," she would reply, "has been accustomed to act in difficult situations. He is in the hand of his GOD."

Again, it would be announced,

"A great victory has been gained through Washington." And the mother would answer, "Give the praise to GOD." This equanimity, and constant presence of mind, did not proceed from want of affection, but from the inspiring confidence of a Christian's faith.

At length, the blessings of independence and peace were granted to our nation. Washington, who for eight years had been divided from the comforts of home, hastened with filial reverence, to receive his mother's blessing. He, who had been pronounced "first in war, first in peace, first in the hearts of his countrymen," came to lay the wreath of a nation's gratitude at her feet who first planted the seeds of virtue in his soul.

The officers of the French army, who cherished the highest respect for Washington, were anxious to be introduced to his mother. They were surprised at her dignified manners, the simplicity of her dress, and the meek piety that displayed no pride at the elevation of her illustrious son. "It is no wonder, said they, that America produces the *greatest man*, since she can boast of *such mothers*."

The venerable General La Fayette, who was then young, seemed to feel for her the affection of a son. He manifested it by every mark of respect and attention. When he was about to return to his native land, he went to pay her a parting visit, and to ask her blessing. He found her walking in her garden. The industry which she had taught her son in his childhood, she continued herself to exemplify; and the culture of flowers, and plants which possessed medicinal virtues, was one of her favorite employments. Without feeling it necessary to make an apology, because she was found engaged in rural toil, and in a dress that was fitted for it, she came forward and took leave of the young nobleman with great affection, commending him to the care and blessing of the Almighty.

When a grateful country conferred on Washington the highest honor in its power to bestow, by electing him its first President, he visited his mother at Fredericksburg to inform her of his appointment.

He was then great and honorable, and applauded both by the new and the old world. He had attained his 56th year without a blemish upon his name of glory. Yet he bowed down with the same deep reverence to his maternal guide, as when in childhood he repeated at her knee, that text from the Bible, "My son, forsake not the law of thy mother." He affectionately requested her to come, and make his residence at Mount Vernon, her home for the remainder of her life. But she was not willing to quit her own quiet and retired abode. It was very dear to her, and was rendered more so by a beautiful spot, surrounded by trees, where she daily resorted, when the weather would permit, for reading, meditation, and prayer. She expressed her attachment to this secluded retreat, and said to her son, "Let me be buried there when GOD shall call my spirit to himself." Washington held this command most sacred. When at a very advanced age, she was summoned to meet that Being in whom she had trusted from her youth, her beloved son hastened to show the last proofs of his affection. With pious grief he hung over her, as she breathed her last, closed her eyes, and laid her in the sweet secluded dell where she had chosen her grave. There, beneath the shadow of those trees, where she had so long been accustomed to hold devout communion with her Maker, she slept for many years without a stone. Travellers who visited Mount Vernon, sometimes extended their pilgrimage to the lowly bed of that honored matron, whom the Father of his country so strongly resembled in person and countenance, in manners, and in mind. Now, her tomb is designated by a stately and tasteful monument, bearing the unostentatious inscription,

"MARY, THE MOTHER OF WASHINGTON."'

The young reader will also be pleased with the two following anecdotes from the brief sketch of "EDWARD THE SIXTH."

'He very early revealed a deep love and reverence for the Scriptures. A little circumstance will serve to render this evident. Once, while playing with some infant companions, he desired to reach something from a height considerably above his head. To aid him in his purposes, they placed a large book for him to stand upon. This he discovered to be a Bible, and drawing back, took it in his arms, seriously reproving his play-fellows with the question, "Shall I trample that under my feet, which GOD hath commanded me to treasure up in my heart?"'

* * * *

'Prince Edward, when a young child, was regular and constant in his prayers. After he was crowned King, and surrounded by the amusements and temptations of a court, nothing could induce him to neglect his daily seasons of private devotion. One day, hearing that Sir John Cheeke, who had instructed him in Latin in his childhood, was taken dangerously ill, he retired to pour out before his Father in heaven, a request for the recovery of his beloved teacher. On being told by the physician that there was little hope of his life, he replied in the fervor of faith, "I think there is; for I have this morning begged earnestly of GOD in my prayers, to spare him to us." This excellent man, on being restored to health, was informed of the circumstance; and it served to endear to him more tenderly his royal pupil.'

The Sunday School Teacher's Companion: containing extracts from various Authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young. New-York, N. B. Holmes, 1834. 32mo. pp. 192.

THE title of this work explains its nature. We some time ago announced it as forthcoming, and have now the pleasure to state that it is offered for sale at the office of the Sunday School Union.

WE join with the Gospel Messenger and London Christian Remembrancer, in promising "an annuity of thanks" to any poetical reader who will favor us with a version, in long measure, of the following Hymn. We fancy, however, that the piece owes all its celebrity to the music with which it is commonly associated; for the poetry is commonplace, and the Latin below the average standard even of monkish Latin.

ADESTE fideles læti triumphantes
Venite, venite, in Bethlehem,
Natum videte regem angelorum;
Venite adoremus Dominum.

Deum de Deo, lumen de lumine,
Gestant puellæ viscera,
Deum verum, genitum non factum;
Venite adoremus Dominum.

Ergo, qui natus die hodiernâ,
JESU, tibi sit gloria,
Patris æterni verbi caro factum;
Venite adoremus Dominum.

Cantet nunc Io! chorus angelorum,
Cantet nunc aula cœlestium;
Gloria in excelsis Deo,
Venite adoremus Dominum.

MUNIFICENCE.—The donation of Mrs. Joshua Jones, to the library of the Theological Seminary, which will be found in the list of acknowledgments, deserves to be especially noticed. This is the kind of liberality which the case requires, and if all who possess the means could equally appreciate the importance of the enterprise, and testify their liberality in the same manner, they would entitle themselves to the gratitude of the Church.

DR. BEDELL'S SERMONS.—The public were some time ago apprized that a selection from the sermons of this eloquent preacher was preparing for the press. We are happy to learn that the work is nearly ready for publication, and that an agent is now in this city soliciting subscriptions in its favor.

CHRISTIAN INTELLIGENCER.—We are sorry to see that our correspondent on the subject of the Library of the Theological Seminary, has incurred the displeasure of the Christian Intelligencer. If the Editor knew our correspondent he would not need to be assured that nothing could be farther from his mind than the intention to institute a boastful comparison between his own Church and others, much less to disparage a denomination with whom we wish to cherish the most friendly relations. Statements intended merely for local effect, should not be scrutinized with reference to purposes which they did not contemplate.

TO CORRESPONDENTS.

"Rusticus," is in type, and shall appear in our next.

"Knappe" is received.

Some matters in reference to Washington College in our next.

It will give us great pleasure to hear frequently from the ingenious author of "Religion" and "Sunday."

WE are requested by the Committee of Publication and Sales of the Sunday School Union, to solicit from Agents and others holding subscription lists of the Sunday School Magazine, an early transmission of them, addressed to the Editor thereof, the Rev. F. H. Cuming, No. 46 Lumber-street.

ST. PAUL'S CHURCH, QUARANTINE GROUND, STATEN ISLAND.

THE Wardens and Vestry of St. Paul's Church, Tompkinsville, Staten Island, appeal to the friends of religion and the Church, to aid them in paying off the debt incurred in the erection of their church.

An Episcopal church has long been an object of desire to the inhabitants, with a view to afford accommodation to the sailors and passengers who land at the Quarantine Ground, as well as to themselves. The church is erected, and will (if the necessary funds are collected) be ready for consecration early in the spring. Subscriptions in aid, will be received by

J. L. HARRISON, 37 Vestry-street.

The sum contracted for building the church,		$5275 00
Basement-room for Sunday School, &c.,		1000 00
Tower and Bell estimated at - - - -		500 00
		$6775 00
CR.		
Amount received from Marine Fund,	$1000 00	
Collected from individuals belonging to the Church, - - - - -	1329 50	
Further aid promised conditionally,	1500 00	
		3829 50
There will then remain a deficiency of		$2945 50

"Being acquainted with the proceedings of the Episcopalians at Tompkinsville, believing that they promise much benefit to the cause of religion and the Church and confident that in the erection of their church they both need and deserve assistance, I cordially commend their cause.

BENJAMIN T. ONDERDONK."

New-York, 23d Dec., 1834.

INTELLIGENCE.

INSTITUTION.—On Thursday, the 18th instant, the Right Rev. Bishop Doane instituted the Rev. George Einlen Hare into the rectorship of Trinity Church, Princeton; on which occasion morning prayer was read by the Rev. Mr. Peters, the lessons by the Rev. Mr. Jones, recently of Ohio, and the communion was administered by the Rector. Confirmation was also administered the previous day. The satisfaction of this young parish with their new pastor gives reason to expect that at this seat of learning the introduction of evangelical truth, in its divinely appointed alliance with apostolic order, will be attended with the happiest results to the great cause of CHRIST and his Church.—*Com.*

The Father of Modern Missions.—The Editor of the Boston Recorder has received Calcutta papers to July 29th. The most interesting article of intelligence is the decease of the venerable WILLIAM CAREY, D. D. He died at Serampore, on the 9th of June, after a protracted illness of nearly nine months, aged nearly 73 years.

About 45 years ago, Dr. Carey was pastor of a small Baptist congregation in Moulton, Eng., and supported his family, at first by his labor as a journeyman shoemaker, and afterward as a village schoolmaster—his people raising only ten or eleven pounds a year for him. At this time, the whole system of modern missions was not begun! The Christians of England and America were wholly negligent of the great command for evangelizing the world. In this juncture, GOD put it into the heart of this poor shoemaker to care for the souls of the heathen, and to talk about it wherever he went. He longed to commence a Baptist mission. At length a friend in Birmingham told him to write on the subject, and promised ten pounds toward the expense of printing. He did so, and the pamphlet was printed. At this time he had gained an uncommon knowledge of Latin, Greek, Hebrew, French, Dutch, &c., evincing that wonderful facility in the acquisition of tongues, by which GOD had endowed him and raised him up for the great work of Bible translation. The missionary spirit continued to rise among his brethren, among whom were Fuller, Pearce, Ryland, Sutcliffe, &c., for several years, till in May, 1792, the association to which he belonged resolved to prepare a plan for a Baptist Missionary Society. The society was formed, says Dr. Ryland, "in Mrs. Beeby Wallis's back parlor, Oct. 2, 1792." Mr. Carey was the first missionary, and sailed for Calcutta in 1793. Of course he had labored forty years in the field. A history of his life would be a history of modern missions from the beginning, and if written with ability and impartiality, would be one of the most valuable books extant.

BOLBEC, (Lower Seine,) Sept. 18, 1834.

Statistical details respecting the [Roman] Catholic Clergy of France.

At the close of my last letter, I promised you a sketch of a remarkable document published in a Catholic journal, the *Dominicale*, in the number for the 31st of August last. You will see from it, that notwithstanding the return of the nation to religious sentiments, Catholicism is in a state of rapid decline.

The French bishops estimate the number of ecclesiastics strictly necessary to serve the churches, chapels, &c., at *fifty-two thousand*. But, instead of fifty-two thousand priests, there are in France only *forty thousand four hundred and forty-seven*, distributed as follows:—

Monks, titular and honorary, - -	1,121
Rectors, - - - - - - -	3,241
Curates, - - - - - - -	24,507
Vicars, - - - - - - -	6,989
Chaplains - - - - - - -	449
Almoners, - - - - - - -	943
Habited priests, - - - - -	439
Priests, directors of Seminaries, -	1,158
	38,847
To this list should be added archbishops, bishops, grand-vicars, and other ecclesiastics, not comprised in the preceding list, - - - - - -	1,600
Total priests in active service, - -	40,447

Thus, according to the official avowal of the Catholics, there are wanting in France almost *twelve thousand* priests to occupy the ecclesiastical posts of this country. It must be observed further, that among the 40,447 priests above reckoned, 9755 are above sixty years, of whom 1870 are unable to perform the duties of their office from sickness or infirmities of age. So that the actual number of priests employed is 38,577, while it ought to be 52,000. Difference at least, 13,423.

But this is not all. The following figures seem to threaten French Catholicism with approaching ruin.

In 1830 there were in the seminaries	9304	students in theo.
In 1834 only - - - - -	7417	do. do.
Decrease,	1887	
In 1830 there were in the preparatory courses - - - -	3404	do. in philos.
In 1834 only - - - - -	2162	do. do.
Decrease,	1242	
In 1830 the number of pupils in the ecclesiastical schools was	19,770	young men.
In 1834 only - - - - -	13,825	do.
Decrease,	5,935	

Thus, in four years, there has been a diminution of a *fifth* part in the number of Catholic students in theology, and of a *third* part of pupils preparing for the ecclesiastical calling! What is to become of Catholicism in France? We may judge from the above figures. It is clear that the Romish priesthood declines; that it is deserted by the people, and that young men enter other professions because they prefer them to that of the priesthood. "This alarming decrease," says the Catholic journal from which these details are taken, "may give us the measure of our fears for the future, and make us appreciate at their just value the clamors against the encroachments of the clergy. It appears from the above that the young men have abandoned their calling on account of the reproach attached to the ecclesiastical state, in the unhappy times in which we live."—*Episc. Recorder.*

The number of colleges in the United States is 34, of which 4 belong to the Baptists, 6 to the Protestant Episcopalians, 6 to the Roman Catholics, and 5 to the Methodists, leaving the remainder, except such as are state institutions and therefore of a mixed character, under the control of the Presbyterians and Congregationalists.

There are 1159 newspapers, daily, semi-weekly, and weekly, making the total amount of impressions not less than 22,500,000 a year.

In addition to these there are 8 medical journals, 3 law journals, 49 literary and miscellaneous journals, and 37 religious journals, either quarterly or monthly, 12 agricultural newspapers and journals, and 19 temperance newspapers.

Beside these there are weekly religious newspapers belonging to the Congregational and Presbyterian denominations 29, supposed to average 3,000 each, total number,

. . . .			87,000
To the Baptists 15, total number,			45,000
Universalists 17,	do.		51,000
Roman Catholics 7,	do.		21,000
Anti-Catholics 3,	do.		9,000
Prot. Episcopalians 4,	do.		12,000
Lutherans 1,	do.		3,000
Dutch Reformed 1,	do.		3,000
Unitarians 2,	do.		6,000
Free Will Baptists 1,	do.		3,000
"Christians" 1,	do.		3,000
Episcopal Methodists 6, which are supposed to average 3,000 each,		18,000	
Christian Advocate and Journal,		26,000*	
			44,000
Total number published weekly,			287,000

From this estimate it would appear that, allowing there are now 14,000,000 of inhabitants in these United States, only about 1 in 50 is supplied with a religious newspaper; and that taking the Presbyterians and Congregationalists as one, the Baptists as another, and the Methodists as the third, as composing the most numerous sects, the Methodists fall far short in proportion to their population in giving circulation to religious information. We number now 638,784, the Presbyterians about 350,000, the Congregationalists about 200,000, the Baptists nearly 500,000. Reckoning the Presbyterians and Congregationalists as one, they number 550,000; and as they circulate 87,000 copies of religious papers weekly, they have at least 1 for every 7 members: the Baptists 1 for every 12; while the Methodists have 1 for every 14, which is only one half the proportion of the Presbyterians and Congregationalists.—*Christian Advocate.*

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* The Almanac estimates the number at 32,000, which is a mistake.

The Lord Bishop of Salisbury, on August 28th, administered the sacred rite of confirmation to upward of 400 persons of both sexes at the Abbey Church, Malmesbury.

It is truly gratifying to find that notwithstanding the bold and determined attacks which are daily making on the Established Church, we are constantly presented with fresh evidences of the increase and steadfastness of her members. The parish of St. Thomas, in this city, contains a population of 2364, and no less than 1110 sittings now occupied in the church; while the churchwardens have been compelled to refuse upward of seventy applications for sittings. They have, in consequence, adopted measures for enlarging the accommodations of the building; and at a vestry meeting, held on Thursday last, it was unanimously agreed to erect a new gallery, and several additional pews in the aisle.—*Salisbury Herald.*

Singular Discovery of Ancient Coin.—On Monday last a boy of the name of Bradly jumped into a newly made grave in Greenwich church-yard, during the absence of Lamb the grave-digger, and whilst there broke off the corner of an old coffin which protruded from the adjacent ground: a small crimson velvet bag dropped from the coffin, which, upon examination, was found to contain 174 pieces of ancient silver coin. The boy immediately decamped with his prize, and it is supposed went off to London to dispose of it, although he says he gave most of it away to his companions. Several of the pieces seen by the gentleman from whom we received this information, were of the reign of Edward I. or II.; one of them, which the same gentleman has in his possession, is about the size of a sixpence; on the obverse appears the King, full-faced and crowned of three fleur-de-lis, has two leper flowers not raised so high, with the inscription, "EDW. REX. ANG. DNS. HYB.:" on the reverse a cross, composed of a single line, tolerably broad, and continued to the outer rim, three pellets in each quarter, circumscribed with the place of coinage, "CIVITAS, LONDON." One of the pieces is of the coinage of Ireland; the king's head in the triangle, with the same inscription round the outer edge, and the place of coinage, "CIVITAS, DUBLINE;" the letters on all are Saxon. There was another piece without legible inscription, supposed to be either of William I. or II. The face was in profile; and a wand or sceptre in front. There does not appear to have been any of a later period than Edward II., so that there is every reason to suppose they must have been buried about that time.

The following account of an extraordinary phenomenon, witnessed at Palermo, and which has excited some interest, appears in the Journal des Deux Sicilies;—Guiseppe Gonzaga, a child scarcely three years old, has attained the height of four palms and a third Sicilian measure, or about four feet and a half French measure. His limbs are well formed; he is extraordinarily strong and vigorous, and he is a man in every sense of the word. The savans who have seen him, say that their examinations have led to discoveries of great importance in pathology; and Dr. Diego Sgroppo, one of the most distinguished physicians of Palermo, says, that if Guiseppe's growth should not be arrested by accident or illness, he will be one of the most astonishing giants ever seen.—*Le Cabinet de Lecture.*

In the expedition lately made by Dr. Gerard into the territories between the British frontiers on the north-west and the Caspian sea, the ruins of an extensive city were traced at the base of the Hindoo Kosh mountains, supposed to be the city of "Alexandria ad Caucasum." Various topes were also examined by Mr. Mason, from which he collected upward of 30,000 old coins, mostly copper, and a large portion with Greek inscriptions.

The learned antiquary, the Abbé Facciolati, on opening an Etruscan vase, recently excavated from the ruins of Pompeii, found an orange immersed in vinegar. It appears that the ancient Romans pickled their oranges, as we do cucumbers or onions. The orange above-mentioned was in a state of perfect preservation.

In the Library at Douay, there is a commentary in English, on the Psalms of David, printed on vellum, supposed to belong to the great Lord Chancellor, Sir Thomas Moore, for, on one of the covers there are Latin verses in his hand-writing, and signed by him. It is probable he had this book when in prison. It should be remembered that the celebrated Bishop Fisher wrote a commentary on the Seven Penitential Psalms.—*Dublin Catholic Penny Magazine.*

Bishops Multiply.—We have noticed for a few weeks past, in some of our exchange papers, an increasing affection for the title of BISHOPS, but we are not informed whether in the same quarter there is the corresponding love of EPISCOPACY. The story has been often told—what historical fact has not been? that when Bishop Seabury returned from Scotland, as the first Bishop consecrated for the United States—though many fears had been previously cherished of the office—there was suddenly a great falling in love with it. Letters were addressed from one Congregational preacher to another, with the prefix, "To Bishop ——," &c.

That many a head has ached for a mitre, we do not doubt; but the effort at this day is too meagre to satisfy intelligent men, that by calling a man "Bishop," he is really made one. "Episcopal consecration," and that alone, can convey this commission.—(*Aub.*) *Gosp. Mes.*

Tholuck's Commentary on Romans.—In the *Literarischer Anzeiger* of Prof. Tholuck for March of the present year, we find the following note. "In answer to the many inquiries made to the Editor respecting the new edition of his Commentary on the Romans, he would remark, that it is with great regret he has been compelled to let this work remain out of print for now more than two years; partly because of the preparation of his work on the Sermon on the Mount, and partly from the pressure of accumulated official duties. He hopes, however, that it will be completed by the beginning of the coming year. In respect to the plan of the work, that it is not his purpose to make the commentary on this Epistle as full as that on the Sermon on the Mount; indeed the measure of a commentary is different from that of a monograph. The extent will not exceed that of the former edition; and may perhaps be less. The author hopes to connect with it an Essay on *Paul's views of Christian doctrine;* and also illustrations of the dogmatic points of the Epistle."—*Boston Recorder.*

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

STATED QUARTERLY SERMON.

Mission Church of the Holy Evangelists.

THE stated Quarterly Sermon in behalf of this Society, for the Mission Church of the Holy Evangelists, will be preached next Sunday evening, December 28, 1834, at the Mission Church in *Vandewater-street.*

Services to commence at 7 o'clock. After the Sermon the Quarterly Report of the Executive Committee will be read. A collection will be made in aid of the funds of the Society.

The friends of the Mission, and Episcopalians generally, are respectfully invited to attend.

New-York, Dec. 26, 1834.

Calendar.

DECEMBER.

27. St. John Evangelist.
28. 1st Sunday after Christmas, and Innocents.

JANUARY.

1. Circumcision.
4. 2d Sunday after Christmas.
6. Epiphany.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 17th instant:—

From Thomas Otis, Esq., for the General Mission, *thirty dollars.*

In a letter dated Oswego, December 15, 1834, signed "From a Friend to the West," *five dollars*, to be appropriated to Missions in the Western States.

Dec. 24, 1834. JAMES SWORDS, *Agent, &c.*

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1834.		
Dec. 18.	Received collection made in Christ Church, Poughkeepsie, - - - - - -	$20 00
20.	Received collection in Zion Church, Avon, Livingston county, - - - - - -	6 00
23.	Received collection in St. Mark's Church, New-York, - - - - - - -	47 30
"	Received collection in Trinity Church, Ulster,	12 62
"	Received collection in St. James' Church, Skaneateles, - - - - - - -	8 19
		$94 01

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Dec. 23, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *three dollars*, as a donation from Mrs. Charles Fisher, Baltimore.

FLOYD SMITH,
New-York, Dec. 23, 1834. 46 Lumber-streeet.

THE subscriber, appointed *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *three dollars*, from Christ Church, Belville, N. J., in addition to five dollars and twenty-five cents, acknowledged in last week's Churchman.

New-York, Dec. 23, 1834. F. H. CUMING.

LIBRARY OF THEOLOGICAL SEMINARY.

THE following books have been received as a donation to the Library of the General Theological Seminary of the Protestant Episcopal Church:—

From John W. Hoffman, A. B., a Student in the Seminary,
Clementis Opera, fol. 1.
Chrysostomi Homilia, fol. 1.
F. Josephi Opera, fol. 1.
Diodori Siculi, fol. 1.
Biblia S., per And Osiandrum, fol. 1.
S. Gregorii Magni, Liber Moralium in beatum Job, fol. 1.

Dec. 23, 1834. THOMAS PYNE, *Librarian.*

THEOLOGICAL SEMINARY LIBRARY.

IT is with equal pride and pleasure that the Committee this week make their acknowledgments. They feel proud that the cause for which they plead has called forth such patronage. They feel grateful to those by whom their labors have been thus appreciated, and they hail with pleasure the extended usefulness of the Seminary, through the means of an ample and well endowed Library.

From Mrs. Joshua Jones, by the hands of Edward R. Jones, Esq., ... $250 00

From N. F. Moore, LL. D., Greek and Latin Professor in Columbia College, the following very valuable donation of theological works,—

A Paraphrase and Annotations upon all the Books of the New Testament, by H. Hammond, D. D. fol. Lond. 1702.
A Complete Collection of the Sermons, &c., of the Rt. Rev. Dr. Wm. Fleetwood. fol. Lond. 1737.
Biblia Sacra ex Interpretatione Junii, Tremellii et Beza. fol. Geneva, 1630.
St. Cæcilii Cypriana Opera, recog. et illust. a I. Fello, Oxon. Episc. Accedunt Annales Cypriancii Pearsonii, et Dissertationes Cyprianicæ Dodwelli. fol. Oxon. 1700.
Sancti Hilanii Pictarorum Episcopi Opera. Charta Magna. Edit. Opt. Monachorum Benedictorum. Parisiis, 1693.
Divi Hieronymi Stridoniensis Opera Omnia quæ reperiri potuerunt—a Marians Victorio emend. et illust. 9 vols. in 3 fol. Paris, 1602.
Wolfii Curæ Philologicæ et Criticæ in Novum Testamentum. 5 vols. 4to. Basil. 1741.
Salomonis Glassii Philologia Sacræ. 4to. Lips. 1725.
D. Salomonis Deylingii Observationes Sacræ. 2 vols. 4to. Lips. 1720.
Lectures on the Mosaic Record of Creation, delivered in Trinity College, Dublin, by James Kennedy, B. D. 8vo. London, 1826.

Also from Mrs. Margaret Pendleton, . . . $20 00

On part of Committee,
Dec. 24. JOHN McVICKAR.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE subscriber has the pleasure of acknowledging the receipt of *five hundred dollars*, from the Rev. Thomas House Taylor, Rector of Grace Church, "contributed to the Permanent Fund of the Seminary, by the congregation of Grace Church."

Dec. 22, 1834. HENRY CARY, *Treasurer.*

EPISCOPAL SUNDAY SCHOOL BOOKS AND REQUISITES.

FOR sale by the "Episcopal Sunday School Union," at its Depository, Protestant Episcopal Press Buildings, No. 46 Lumber-street, rear of Trinity Church, a great variety of Sunday School Books of instruction—the Requisites for Sunday Schools—the Sunday School Library, now consisting of thirty-six volumes of juvenile works, which having received the sanction of the Executive Committee, are stereotyped and published by the "Union" as suitable for the Libraries of Schools in connection with it. Also, about one hundred volumes published by the Trade, but having been read and approved by the Committee of Examination, are allowed to be sold by the "Union" as suitable Library Books.

Full Catalogues both of the "Sunday School Library," and of the Miscellaneous Works, will be gratuitously furnished on application at the Depository.

Liberal deductions made from the prices named in the Catalogue of the works published by the "Union" to Schools in connection with it. Also, for the Holy Days—The Religious Souvenir for 1835, with eight beautiful Engravings; "The Christian Year," in various fancy binding, and a variety of Juvenile Annuals.

FLOYD SMITH,
Business Agent.

RELIGIOUS BOOKS.

FOR sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms—the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78—together with a variety of the other Church Publications of the day.

CHRISTMAS AND NEW-YEAR PRESENTS—Bibles, Prayer-Books, New Psalms and Hymns, &c., elegant bindings.

FLOYD SMITH, Agent.

CHURCHMAN'S ALMANAC
FOR 1835.

THIS repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞Price six cents single, and Four Dollars per hundred copies.

THE SUNDAY SCHOOL TEACHERS' COMPANION,
Containing useful hints, to those who are employed in the religious instruction of the young. Just published, and for sale at the General Protestant Episcopal Sunday School Union, Press Buildings, 46 Lumber-st., New-York.

Dec. 23, 1834.

THE RELIGIOUS SOUVENIR
FOR 1835,
With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

JUST PUBLISHED,—*Price* $2 50. 2 *Vols.*
THE REMAINS OF THE REV. CHARLES HENRY WHARTON, D. D., with a Memoir of his Life, by GEORGE WASHINGTON DOANE, D. D., Bishop of the Diocese of New-Jersey, for sale at the New-York Protestant Episcopal Press 46 Lumber-street.

THE CITY OF GOD.
FOR SALE,
AT "The Press," 46 Lumber-street, price 13 cents, THE CITY OF GOD: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New-Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

PUBLICATION OF THE ASSOCIATE ALUMNI,
FOR 1834.
THE Episcopal Press have just published, price 25 cents,—The Evangelical Ministry Exemplified in the Apostle Paul; by the Rev. William L. Johnson, A. M. And An Inquiry into the Mode Employed by our LORD of Inculcating Moral or Religious Duties; by the Rev. H. R. Peters: Being the Sermon and Essay composing the Publication of the Associate Alumn for 1834. For sale at their Depository, No. 46 Lumber-street

TRACTS IN PASTORAL THEOLOGY.
CHRISTIAN PREACHING DELINEATED.
JUST published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents—CHRISTIAN PREACHING DELINEATED; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

BISHOP DOANE'S CONSECRATION SERMON.
FOR SALE,
AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

WASHINGTON COLLEGE, HARTFORD.
THE *Winter Term* will commence on the 1st of January. Students desiring admission will be examined on *Wednesday* the 31st instant By application to the President, or to either member of the Faculty remaining at the College during the Vacation, an examination for entrance may take place at any intervening day.

December 22d, 1834.

CHURCH ORGANS.
HENRY ERBEN, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

SACRED POETRY.

(Continued from page 784.)

From the foregoing remarks, (if correct,) it may be gathered, that though we have hymns without number, few of them lay claim to great literary merit. There are, however, unequivocal examples of every species of excellence desirable or attainable. In the present collection, among the older specimens, No. 131, page 139, "In Thee I live, and move, and am," &c., is nervous and full of thought, though there are some homely phrases. Two stanzas may be quoted:—

"The daily favors of my God
I cannot sing at large:
Yet let me make this holy boast,
I am the' Almighty's charge.

* * * * * *

"O let my house a temple be,
That I and mine may sing
Hosannas to thy Majesty
And praise our heavenly King."

No. 213, page 199, "Thousands of thousands stand around," &c., is of the same character, in a higher degree,—more energetic, but more quaint and rugged:—

"How great a being, Lord, is thine,
Which doth all beings keep!
Thy knowledge is the only line
To sound so vast a deep.

* * * * * *

"Thine upper and thy nether springs
Make both thy worlds to thrive;
Under thy warm and sheltering wings
Thou keep'st two broods alive.
"Thy arm of might, most mighty King,
Both rocks and hearts doth break;
My God, thou canst do any thing,
But what should prove thee weak."

Bishop Ken has laid the Church of Christ under abiding obligations by his three hymns, Morning, Evening, and Midnight. Had he endowed three hospitals, he might have been less a benefactor to posterity. There is exemplary plainness of speech, manly vigor of thought, and consecration of heart, in these pieces. The well known *doxology*, "Praise God from whom all blessings flow," &c., is a masterpiece at once of amplification and compression:—amplification, on the burthen, "Praise God," repeated in each line;—compression, by exhibiting God as the object of praise in every view in which we can imagine praise due to him:—praise, for all *his* blessings, yea, for "*all* blessings," none coming from any other source,—praise, by every creature, specifically invoked, "here below," and in heaven "above;"—praise, to Him in each of the characters wherein he has revealed himself in his word—"Father Son, and Holy Ghost." Yet this comprehensive verse is sufficiently simple, that by it "out of the mouths of babes and sucklings praise might be perfected;" and it appears so easy, that one is tempted to think hundreds of the sort might be made without trouble. The reader has only to try, and he will quickly be undeceived, though the longer he tries, the more difficult he will find the task to be. There are two volumes of Bishop Ken's works in prose and verse, which the writer of these strictures has never seen. It is probable that they contain at least three more hymns like those which we have: if so, it is lamentable that such lights should remain hid under a bushel.

Passing by Mrs. Rowe, and the mystical rhymers of her age, we come to the greatest name among hymn-writers,—for we hesitate not to give that praise to Dr. Isaac Watts, since it has pleased God to confer upon him, though one of the least of the poets of his country, more glory than upon the greatest either of that or any other, by making his "Divine Songs" a more abundant and universal blessing, than the verses of any uninspired penman that ever lived. In his "Psalms and Hymns," (for they must be classed together,) he has embraced a compass and variety of subjects, which include and illustrate every truth of revelation, throw light upon every secret movement of the human heart, whether of sin, nature, or grace, and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labor, and patience of the Christian, in all stages of his course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Spirit, to urge, allure, and strengthen him by the way. There is in the pages of this evangelist, a word in season for every one who needs it, in whatever circumstances he may require counsel, consolation, reproof, or instruction. We say this, without reserve, of the materials of his hymns: had their execution always been correspondent with the preciousness of these, we should have had a "*Christian Psalmist*" in England, next (and that only in date, not in dignity) to the "Sweet Singer of Israel." Nor is this so bold a word as it may seem. Dr. Watts's hymns are full of "the glorious Gospel of the blessed God;" his themes, therefore, are as much more illustrious than those of the son of Jesse,—who only knew "the power and glory" of Jehovah as he had "seen them in the sanctuary," which was but the shadow of the New Testament Church,—as the face of Moses, holding communion with God, was brighter than the veil which he cast over it when conversing with his countrymen.

Dr. Watts may almost be called the inventor of hymns in our language; for he so far departed from all precedent, that few of his compositions resemble those of his fore-runners,—while he so far established a precedent to all his successors, that none have departed from it, otherwise than according to the peculiar turn of mind in the writer, and the style of expressing Christian truths employed by the denomination to which he belonged. Dr. Watts himself, though a conscientious dissenter, is so entirely catholic in his hymns, that it cannot be discovered from any of these, (so far as we recollect,) that he belonged to any particular sect; hence, happily for his fame, or rather, it ought to be said, happily for the Church of Christ, portions of his psalms and hymns have been adopted in most places of worship where congregational singing prevails. Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of prayer and praise to God, in the strains which he prepared for them a century ago; yea, every day, "he being dead yet speaketh," by the lips of posterity, in these sacred lays, some of which may not cease to be sung by the ransomed on their journey to Zion, so long as the language of Britain endures,—a language now spreading through all lands whither commerce, civilization, or the Gospel, is carried by merchants, colonists, and missionaries.

It might be expected, however, that in the first models of a new species of poetry, there would be many flaws and imperfections, which later practitioners would discern and avoid. Such indeed, are too abundant in Dr. Watts's Psalms and Hymns; and the worst of all is, that his authority stands so high with many of his imitators, that, while his faults and defects are most faithfully adopted, his merits are unapproachable by them. The faults are principally prosaic phraseology, rhymes worse than none, and none where good ones are absolutely wanted to raise the verse upon its feet, and make it go, according to the saying, "on all-fours;" though, to do the Doctor justice, the metre is generally free and natural, when his lines want every other qualification of poetry. Under this charge, much allowance must be made for the author, on recollection that these blemishes were far less offensive when he flourished, than they are in the present more fastidious age, which requires exacter versification, with *pure, perfect rhymes;* not to gratify a craving ear with an idle jingle,—for bad rhymes are much more obtrusive than good ones,—but to form a running harmony through the verse, which is felt without being remarked, and yet so essential to the music of the whole, that the occasional flatness or absence of one is instantly recognised, and produces a sense of wrong; though, while the rhymes are true to their tone and their place, the frequent recurrence of them is no more noticed than the perpetual repetition of particles in every sentence that can be constructed; yet any omission or superfluity of these is immediately perceived and resented by correct taste. It is a great temptation to the indolence of hymn-writers, that the quartain measures have been so often used by Dr. Watts, without rhyme in the first and third lines. He himself confessed that this was a defect; and, though some of the most beautiful hymns are upon this model, if the thing itself be not a fault, it is the cause of half the faults that may be found in inferior compositions,—negligence, feebleness, and prosing. In the following miscellany are given many of Dr. Watts's best peformances, exemplifying that versatility of talent which could accommodate itself to every change of subject, style, and character, within his boundless range of sacred enterprise.

Next to Dr. Watts as a hymn-writer, undoubtedly stands the Rev. Charles Wesley. He was probably the author of a greater number of compositions of this kind, with less variety of matter or manner, than any other man of genius that can be named. Excepting his "Short Hymns on passages of Scripture," which of course make the whole tour of Bible literature, and are of very unequal merit,—Christian experience, from the deeps of affliction, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of the beatific vision. Christian experience furnishes him with everlasting and inexhaustible themes; and it must be confessed, that he has celebrated them with an affluence of diction, and a splendor of coloring, rarely surpassed. At the same time, he has invested them with a power of truth, and endeared them both to the imagination and the affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decisions of the heart. As the Poet of Methodism, he has sung the doctrines of the Gospel, as they are expounded among that people, dwelling especially on the personal appropriation of the words of eternal life to the sinner, or the saint, as the test of his actual state before God, and admitting nothing less than the full assurance of faith as the privilege of believers:—

"Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says—'It shall be done.'
"Faith lends her realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

These are glimpses of our author's manner,—broad indeed, and awful, but signally illustrative like lightning out of darkness, revealing for a moment the whole hemisphere. Among C. Wesley's highest achievements may be recorded, "Come, O Thou traveller unknown," &c., page 55, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious Being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, "I know thee, Saviour, who thou art," &c.—The hymn, page 375, "Come on, my partners in distress," &c., anticipates the strains, and is written almost in the spirit, of the Church triumphant.—"Thou wretched man of sorrow," &c., and its companion-piece, "Great Author of my being," &c., page 289–90, are composed with equal strength and fervency of feeling,—feeling, congenial yet perfectly contrasted with that in the former instance; for here, instead of the society of saints and angels, he indulges lonely silent anguish, desiring "to live and die alone," with God, as if creature-communion had ceased with him for ever.—"Thou God of glorious majesty!" &c., page 169, is a sublime contemplation in another vein;—solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between "two eternities."—The hymn on the Day of Judgment, "Stand the omnipotent decree," begins with a note, abrupt and awakening like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author. Such pieces prove, that if Charles Wesley's hymns are less varied than might have been desired for general purposes, it was from choice and predilection for certain views of the Gospel in its effects upon human minds, and not from want of diversity of gifts. It is probable, that the severer taste of his brother, the Rev. John Wesley, greatly tempered the extravagance of Charles, pruned his luxuriances, and restrained his impetuosity, in those hymns of his, which form a large proportion of the Methodist collection; the few which are understood to be John's, in that book, being of a more intellectual character than what are known to be Charles's, while the latter are wonderfully improved by abridgment and compression, in comparison with the originals, as they were first given to the public.

(To be continued.)

EXTRACTS FROM THE LIFE OF LUTHER.

He therefore begged Staupitz to transmit "his trifling writings" to Pope Leo X., that they might speak for him at Rome. "Not," says he, "that I would involve you in my dangers. I desire alone to stand the shock of the contest. Let Christ see to it, whether the cause be mine or his. To the kind admonitions of my friends, who would warn me of danger, my answer is, 'The poor man has no fears.' I protest that property, reputation, and honors, shall all be of no estimation with me, compared with the defence of truth. I have only a frail body to lose, and that weighed down with constant fatigue. If, in obedience to God, I lose it through violence or fraud, what is the loss of a few hours of life? Sufficient for me is the lovely Redeemer and Advocate, my Lord Jesus Christ, to whose praise I will sing as long as I live."

ERASMUS' OPINION OF LUTHER.

"We ought," continued this sagacious writer, "to take notice of the source and spring of all this evil. The world is burdened with human inventions in the business of religion, loaded with the opinions and doctrines of the schools, and oppressed with the tyranny of the monks and begging friars. I do not condemn them all, but many of them are so mad, that for the sake of interest and rule they hamper the consciences of men on purpose. They lay aside Christ and modesty: they preach nothing but their own innovations, and oftentimes scandalous doctrines. They speak of indulgences in such a manner as is insupportable even to the laity. By these and such like methods, the power of the Gospel has dwindled to nothing; and it is to be feared that, matters becoming continually worse, the little spark of Christian piety by which the stifled spirit of charity might be rekindled will be entirely quenched. The chief parts of religion are lost in ceremonies more than Judaical. Good men lament and weep for these things; and even divines who are not monks acknowledge the truth of them; as also some of the monks in their private conversations. These things, I believe, first put Luther upon the dangerous work of opposing some of the most intolerable and shameless abuses. For what can we think otherwise of a person who neither aims at worldly honor or riches? I do not now consider the charges which they bring against the man; I speak only of the apparent grounds of their animosity toward him. Luther had the boldness to call in question the good of indulgences; but others had first spoken too much and too boldly for them. Luther has dared to speak indecently of the power of the Pope of Rome; but others had first exalted it too indecently. He dared to despise the decrees of Thomas Aquinas; but the Dominicans had extolled them almost above the Gospel. He dared to disclose some doubts in the matter of confession; but the monks continually perplexed the consciences of men upon that head. He dared to reject the conclusions of the schools in part; but others ascribed too much to them, and yet disagreed with them as well as he; altering them often, and introducing new notions in the place of those they abolished. It was matter of grief to pious minds to hear almost nothing said in the schools of the doctrines of the Gospel, and that in the sermons little mention was made of Christ, but much of papal power, and of the opinions of recent writers. Luther has written a great deal that savors more of imprudence than of irreligion. But the greatest offence he has given is his want of respect to Thomas Aquinas; his lessening the profits of indulgences; his despising the mendicant friars; his preferring the Gospel to the doctrines of the schools; his opposing the sophistries of disputants: all these are intolerable heresies."

THE CLORY OF THE CHRISTIAN.

"A Christian may glory that in Christ he has all things; that all the righteousness and merits of Christ are his own, by virtue of that spiritual union with him which he has by faith; and on the other hand, that all his sins are no longer his, but that Christ, through the same union, bears the burden of them. And this is the confidence of Christians, this is the refreshment of their consciences, that by faith our sins cease to be ours judicially, because they are laid on him, the Lamb of God, that taketh away the sin of the world."

The Catholic Herald has been publishing extracts from the early writings of Luther. Candor would suggest the insertion of the following explanation.

"Before all things, I entreat you, pious reader, for our Lord Jesus Christ's sake, to read my writings with cool consideration, and even with much pity. I wish you to know, that when I began the affair of indulgences at the very first, I was a monk, and a most mad papist. So intoxicated was I, and drenched in papal dogmas, that I would have been most ready at all times to murder, or assist others in murdering, any person who should have uttered a syllable against the duty of obedience to the Pope. I was a complete Saul; and there are many such yet. There were, however, and are now, others, who appear to me to adhere to the Pope on the principles of Epicurus; that is, for the sake of indulging their appetites; when secretly they even deride him, and are as cold as ice if called upon to defend the papacy. I was never one of these; I was always a sincere believer; I was always earnest in defending the doctrines I professed; I went seriously to work, as one who had a horrible dread of the day of judgment, and who, from his inmost soul, was anxious for salvation. You will find, therefore, in my earlier writings, with how much humility, on many occasions, I gave up very considerable points to the Pope, which I now detest as blasphemous and abominable in the highest degree. This error my slanderers call inconsistency: but you, pious reader, will have the kindness to make some allowance on account of the times and of my inexperience."

From the Episcopal Recorder.

IONA.

Mr. Editor:—Some few years ago, a short account of the ancient Church of the Island of Iona, one of the Hebrides, was sent by the writer of the following sketch to the Editor of the Episcopal Recorder, who kindly caused it to be published in that weekly paper; and as it appears inquiry has recently been made relative to the same history, it may not be uninteresting to state, that in the year of our Lord 565, this celebrated spot was visited by Columba, a native of Ireland, distinguished by his zeal for the propagation of the Gospel, with the pious design of converting the Picts. At first his majesty, king Bradeus, refused him an audience; but a miracle, which the holy man is said to have wrought, so operated on the mind of the monarch, as to induce him to make a present of the isle to the missionary, and to order that the gates of his palace should thenceforward not be shut against him, whenever it should be his pleasure to enter it.

Columba founded a cell of monks; canons regular were instituted; and he was the first abbot. He buried in this island two kings of Scotland, and crowned a third, which is a duty appertaining to the office of a Bishop.

Here stands the chapel of St. Oran, built by Columba, containing the tombs of several chiefs and distinguished personages. Near the door is the pedestal of a cross. Originally here, on three stone basons, were placed three noble globes of white marble, which could be turned round; but the synod, at the reformation, ordered them and sixty crosses to be thrown into the sea.

Several abbeys were derived from this, and the whole governed by an abbot—presbyter, who had rule even over Bishops. They differed till the year 716 from the Church of Rome, as well in the observance of Easter, as in the clerical tonsure.

Columbanus, also a native of Ireland, was a disciple of Columba; passed in the year 589 from Britain into France, and founded the monastery of Luxeville; and it is stated by M. Angiolo Mai, Professor of the Oriental Languages in the Ambrosian Library at Milan, that, in the year 612, Columbanus founded a convent of Benedictines at Bobbio, a town amongst the Appennines, remarkable, as Tiraboschi says, not only for sanctity of manners, but for cultivation of literature.

Aidan, a monk in the monastery of Iona, visited the semi-island of Landisfarne, as the venerable Bede calls it, (and though a part of Northumberland, belonging to Durham,) in the year 637, as a missionary, and the first Bishop; where he presided 14 years.

When Edilfrid, the king of Northumbria, was killed in battle by the East-Anglians, his children fled into the north of the island, and were received by the monks of Columba under their care, baptized, and educated in the principles of religion. The two elder brothers, after returning from this retreat, relapsed into paganism, fell by the arms of their adversary, Ceadwalla; and the duty of revenging his family and country devolved on Oswald, the youngest of the sons of Edilfrid. He sought, with a small but resolute band, the army of the Britons; had a cross of wood hastily formed and fixed in the ground; exclaimed, "Soldiers, let us bend our knees, and beg of the true and living God to protect us from the insolence and ferocity of our enemies: for he knows that our cause is just, and that we fight for the salvation of our country." They knelt in prayer; rose to battle; and their piety and valor were rewarded with victory. The piety of Oswald prompted him to apply to his former teachers for missionary aid. Aidan was chosen by the unanimous suffrage of his brethren, and having received Episcopal consecration, he repaired to the court of Oswald. With unwearied perseverance he traversed every part of the kingdom, and his efforts were seconded by the industry of several zealous monks. The austerity of his life, his contempt of riches, his charity to the poor, and his attachment to the duties of his profession, gained the hearts, while his arguments convinced the understanding of his proselytes; and Christianity soon became the predominant religion of Northumbria. Aidan was succeeded in his see by Finnan and Colman,—all unquestionably apostolic men; but in this matter, for more particulars the curious may be gratified by a reference to Chalmers' Caledonia.

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Some may think the following account hardly worth insertion. But whatever tends to throw light on the operations of the human mind is worth preserving; and Mormonism will form a chapter in the future history of mental delusions.

MORMONISM.

Palmyra, Wayne Co., N. Y., Aug. 16, 1834.

Dear Sir,—Your letter of the 5th ult., requesting information concerning the people called Mormonites, and concerning their origin and leaders, has been received.

I begin with the leader "Joe," as he is and has been called here for twenty years past. For ten years he has been a man of questionable character, of intemperate habits, and a noted *money digger.* He lived in a sequestered neighborhood, where his loquacity gave him a reputation, with some, for being smart; these he flattered to assist him in digging for money. They soon saw his deceptions, and got out of patience with him. To avoid their sneers, Joe pretended that he had found, by digging, a wonderful curiosity, which he kept concealed.

After Joe had told different stories, and had called the pretended curiosity by different names, he at length called it *The golden plates of the Book of Mormon.*

As Smith was from time to time questioned, his story assumed a more uniform statement.

In the mean time Joe visited a visionary fanatic, by the name of Harris, and told him he had received some golden plates from the Lord, with directions to call on Martin Harris for fifty dollars, to enable him to go to Pennsylvania, and there translate the contents of those plates. At the same time he affirmed to Harris, that the Lord had told him that he and Martin Harris were the only honest men in the world. Joe had doubtless heard Martin frequently say this of himself. This he knew was the assailable point in his visionary mind. The delicious bait was greedily swallowed. The fifty dollars were soon put into the hands of Joe, and he cleared for Pennsylvania.

Martin Harris was then worth five or six thousand dollars, and the whole brotherhood of the Smiths were in very low worldly circumstances.

The Smiths used Martin's money freely; some other men, who had a great dislike to honest labor, about that time joined Joe in his acts of deception. In that reinforcement was a ready writer, by name Cowdry, and a Whitney, who declared he had once been in heaven, who assisted Joe in writing the Book of Mormon, as a pretended translation of the golden plates which Smith affirmed he had been directed by the Spirit of the Lord to dig from the earth. The whole was done in the most secret manner. At the same time, Smith affirmed that it would be immediate death for any one to see those plates besides himself and the writers of the Book of Mormon. Poor Martin through his lack of faith, and his having, at a certain time, refused to hand over to Joe more money, was excluded from a view of the plates.

Previous to that base course of imposition and deception, Martin Harris was an industrious farmer, but unfortunate in his choice of a wife; or rather she was unfortunate in her choice of a husband. It is a truth of public notoriety that Martin Harris, who is the second in authority among the Mormonites, who gives to their preachers license to preach and authority to put their proselytes under water, has lain violent hands on his wife, and so cruelly and frequently whipped and beaten her, that she had to seek refuge from his abuse and cruelty, among her relatives. To this day he is considered, in this section of the country, in domestic matters, a base scoundrel; in religion, a dupe to the Smiths; in all things, an unlearned, conceited hypocrite. He paid for printing five thousand copies of the Book of Mormon, which exhausted all his funds. In Ohio he has attempted to get another wife; some one wrote from Ohio, and ascertained that his long and greatly abused wife is still alive in the vicinity of Palmyra, and thus defeated him in his iniquity.

All the Mormonites have left this part of our State. I know of no one in this section of country who ever gave them credence. Joe Smith dare not come into this region from a fear of his creditors, from whom he absconded to avoid paying their just demands. He has had a stone, into which, when it is placed in a hat, he pretended to look, and to see chests of money buried in the earth. He is a fortune teller, and says he can tell where stolen goods go; *probably too well.*

Harris prophesied that this village was to have been destroyed by lightning more than two years ago. Some other things, he in like manner said were then to have happened. As his predictions have all failed, he is now seldom seen in this region. He knows that he is considered a false prophet and an impostor.

DEVOTIONAL.

CONCERNING SPIRITUAL COMMUNION.

The Church, for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper (in the manner which she has appointed), that is, from the hands of Christ's own minister, has given us this instruction:

"That if we do truly repent of our sins; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, &c., we do eat and drink the body and blood of Christ, profitably, and to our soul's health, although we do not receive the Sacrament with our mouth."

They that composed this Rubric, had, it is very probable, an eye to the daily sacrifice, under which the law of Moses was offered for the whole people of Israel; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

Now, forasmuch as very many pious souls do labor under this sad impediment, especially in many country churches, where the Sacrament is but too seldom administered: to supply this defect, some such help as the following may be made use of on the Lord's day, or on any other holyday, in order to preserve in our minds the memorial of our redemption,—to improve our grateful affections toward our Redeemer,—to keep up a continual correspondence with heaven,—to preserve in us a spirit of piety, devotion, and charity, that we may be always prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it, in public, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of spiritual Communion.

*St. Luke xii. 19. Do this in remembrance of me.

O good Saviour, I will, through thy grace, do this in remembrance of thee, and in obedience to thy command, as well as I am able.

I do therefore this good day join in desire and spirit with every Christian congregation in the world, which truly celebrates this holy mystery.

With them I join in giving my devoutest thanks to thy Almighty Father and our gracious God, who did not overlook lost mankind; but sent thee, his only Son, to redeem us.

With them I call to remembrance what thou hast done and suffered for us:—Thine incarnation,—Thy laborious life,—Thy bitter passion,—Thy death and resurrection,—the great deliverance thou hast thereby wrought for all mankind; and the obligations thou hast laid upon us.

I acknowledge and receive thee, O Jesus, as our heavenly Teacher,—as our example and pattern,—as our only Mediator and Advocate with God,—and as the Sovereign Judge of all mankind.

With thy Church I join in pleading the merits of thy all-sufficient sacrifice with thy eternal Father; I rely upon that sacrifice for the pardon of all my sins;—fort he assistance of the Divine grace—for deliverance from the corruption of my own nature, and from the malice and snares of the devil—for the fellowship of the Holy Ghost, and for a blessed resurrection; the Lord Almighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to thee, and to thy service, beseeching thee to give me grace, never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy sacrifice, for all estates and conditions of men; that none may deprive themselves of that happiness which thou hast purchased by thy death;—for all Christian Kings and Governors—for all Bishops and Pastors, that they may preserve the sacred rights committed to their trust—for all that strive to propagate thy Gospel—for a primitive zeal in all that fear thy name—for all that sit in darkness, are in error, or are destitute of necessary means of instruction—for all that sincerely seek the truth—for all sinners, that they may have grace and strength to break their bonds—for all that are in adversity—for all that suffer wrongfully, or that are deprived of their just rights—for all that are in pain of body, or anguish of mind and spirit—for all that are tempted, or in danger of falling into despair—for all that are in slavery, under persecution, in prison, or in poverty—for all persons and places in distress by the sword, pestilence and famine—for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God—for all widows and fatherless children—for all that call upon God, and have none else to help them—for this land and this Church, that the Lord may avert the judgments which we justly deserve—for our friends, our relations, our benefactors, and for our enemies—for all that have desired our prayers, and for the whole mystical body of Christ:—beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto all grace and help, according to the necessities they labor under,—for thy sake O Lord Jesus, to whom with the Father, and the Holy Ghost, be all honor and glory, dominion and power, for ever and ever. Amen.

When we consider the time when Christians are taught to say this prayer, we shall have reason to fear, that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it.

This will make a short and plain paraphrase on this prayer both useful and acceptable to such as desire to understand what they pray for.

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* We do not want examples for recommending this Spiritual Communion. The learned and pious Bishop Taylor, and others, have proposed some such help as this, for the use and comfort of those devout souls, who are deprived of this holy sacrament in the Church.

How to be free from the importunity of soliciting Agents.—I have often heard professors of religion complaining on this subject, that there are so many calls for money—so many agents coming among us—so many appeals to Christian benevolence, it is hard work to get along. In a late conference with a brother on this subject, he proposed a specific remedy for all such distressing applications. He inquired, When you are praying, do you pray Lord let thy kingdom come? Yes, with all my soul; I wish and pray that petition every day. Then said he, never pray *that petition* again, and you will not be troubled with those craving agents dunning you much for money. While you pray that petition, the Lord will send by the hand of some one and another to prove the sincerity of your heart, and give you an opportunity of helping his kingdom on. If you don't want to help on the cause to the extent of your ability, don't ask it to be done; for if the Lord hears and answers the prayer through human agency, (and you know that is the way the Lord works,) if you shrink from doing your part, others will be burdened by having to do your share of the work, in addition to their own. Now, if you will never pray that petition again, either with your heart or your tongue, you may rest assured it will not be long until you will be entirely freed from the dunning calls of agents.—*Conn. Obs.*

Mrs. Chapone being asked how she managed to be always so early at church, said, that it was a part of her religion not to disturb the religion of others.

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B. Curtis Brown, *Print.*